Polytheiſmus Vapulans;

OR,

THERE IS BUT ONE GOD.

Greg. Nazianz.

Τριάδα ξύμπασαν ἱερὸν σε
ΕΝΑ τε MONON Μοναρχίαν.

LONDON,
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805:03

TO THE

RIGHT HONORABLE,

THE

L. VISCOUNT TRACY,

My much Honour'd Lord and Patron.

MY Honour'd Lord,

Since, by ſome Unhappyneſſes (which have made *Long Furrowes upon your Back*, though they could not, upon your *Face*, and, by your unmatcht patience, have left That, as they found it, and have not writh'd, nor Afflicted One wrinckle Pſal. 129. 3.

wrinckle more upon your conſtant Brow) I cannot, as the Duty of my Place obliges me, Preach to your *Ear*, give me leave to do it to your *Ey*, and to be your Chaplain from the *Preſs*, when you cannot Hear (unleſs by others) that I am ſo from the *Pulpit*: I may remember your Lordſhip, that the ONE GOD, of whom I treat, though He binds Himſelf to None, does uſually obſerve this Method, in repairing worldly Adverſities with ſpirituall Advantages; and, as it is His Generall deſign, to better That man, by any Croſs, which He layes upon His ſhoulders, and to bring him neerer to the Favour of That Chriſt, who bore the Croſs for Him, by the ſimilitude of ſufferings; ſo, in your Lordſhip's Caſe, he does, not only *Preſcribe*, but *Confect* too;

too; tells you what is beſt, and prepares thoſe Ingredients for you, in removing you from him who has leſs of skill, in the Cure of Souls, to him who has more of it; and who would not bleſs God the more, for ſuch a Medicinall, and Healing Tribulation? As All eyes ſee your *Patience*, in which you *Poſſeſſe your Soul*, though, not very much beſides, ſo I beſeech That God, who is πανεπίσκοπον, and ſees All things, that *the things which have Happen'd unto you, may fall out to the furtherance of the Goſpell in you*; that, *as your Bonds are Manifeſt in All the Palace* (and were they not manifeſt, I would not have nam'd them) ſo they may be *Bonds in Chriſt*, that, even *This* alſo *may turn to your ſalvation, through your*, and our *Prayer, and the ſupply of the Spirit of*

Luke 21. 19.

Dionyſ. Areopag.

Philip. 1. 12. v. 13. Ibid.

V. 19. *JESUS CHRIST.*

Theſe my god Lord, and many more Inconveniencies and, Incumbrances of life and fortunes, with which you ſtruggle, or, to ſpeak more properly, which ſtruggle with you, have made me believe that ſuch a dedication as This, (upon which your life is *Comment*, and your Fortunes *Notes*) would be not an unacceptable piece of ſervice, in recalling to your Lordſhips Conſideration, That, which all the Circumſtances of all your Affaires, do daily Mind you of, that there is but *One Heaven*, That Above, but *One God*, He that *Walks in the Circuit thereof.*

Job 22. 14.

When you Taſted, and *Try'd* All the Happineſſes of the Earth together, you were, even Then, too wiſe, to make a *God* of *Any*, or of *All* of Theſe; in that you *Had*

Had Them, and They *Had* not you; in that they *Serv'd* you, and you *Rul'd* them; and an Gbedient God, a Bounden and Chain'd Deity, a Divinity under Lock & Key, You was never ſo much *Perſian* to allow of; much leſs, when Fortune has, now, turn'd one half of her wheel, will you make the *Clay Feet*, the *Iron legs*, the *Brazen Belly*, and *Thighes* of That proſperity a *God*, whoſe *Breaſt, and Arms of Silver, and Head of Fine Gold*, you could not indure to worſhip; Let Men, that wrangle at wealth, and for wealth, the Client, and the Lawyer, Creep, and Crouch to ſuch *Images* as Theſe, and think if they will, that they are well awake the while, whilſt That they Dote upon, is but an *Image*, and not the Architype, a Beam, and not the *Sun*, leaſt of all, *That of*

Q. Curtius l. 4. ſcribit de Perſis, quod Deos, quo certius retinerent, catenis vincirebant.

Dan. 2. 32. 33.

Mal. 4. 2.

Righteouſneſs, and they themſelves, when they expect to graſp it, do but *Dream*; but let my Good Lord look higher, and Pity the Chidings at the Barre; Let Him not *be Froward with them that are Froward*, but buy love with love; with ſo cheap a Fee, let Him Purchaſe the *One* and *Onely God*, who, though He be but One, and Onely, Is, and has All things, and will ſell them All
Prov. 8. 17. at the Price of Love; *I love them that love Me*; (would they have Eſtates, and Titles?) *Riches and*
V. 18. *Honour are with Me*, (would they have Unmoleſted Eſtates, and Unforfeited Titles?) *yea Durable Riches, and Righteouſneſs*; what ever the violence of Time, or Man, takes away, Is neither Wealth, nor yours; That which Laſts, is Wealth, and That, which Is You, is Yours;

Yours; the Philoſopher ſaid well--*Omnia Mea Mecum*, but your Chriſtian Lordſhip ſayes better, *Omnia mea Ego*; your ſelf is, only, and all, your Own; nor can you ſtand in Need of Any thing from Any Other, but from *Chriſt*; may He Clothe you, with His *Robe of Righteouſneſs*, and no matter though there be never a *Pocket* in it; with That Robe, you will have Peace with God, and *Without* That Pocket, Peace with Men too; That you may be bleſſed Both theſe wayes; and be ſo like your *IESUS*, as to *Increaſe in Favour with GOD and Man*, whilſt you are on Earth, at leaſt, inſeparably, and without any Altercation, in Favour with Him, who is *God and Man* in Heaven, and, yet, in *Both* thoſe *Natures*, is but *One Perſon*,

Bias.

Luke 2. ult.

ſon, and, in That One Perſon, is the ſame God, with the other Two, Three Perſons, and One God, is the Prayer of

Your Lordſhips obliged Chaplain, and faithfull Servant,

WILLIAM TOWERS.

Poly-

Polytheiſmus Vapulans,

OR,

There is but One GOD.

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1. NOw Neceſſarily that Firſt Doctrine, that there *Is a God*, is to be backt with this ſecond Doctrine, that there *Is but one God*, will appear, out of the corrupt nature of all, the ſelf-deifying opinions of ſome, and the Diabolical practices of others.

2. 'Tis not only ſo, in this great Caſe, but it is ſo alſo, in almoſt every Caſe, where Man has more of *paſſion* then *judgement*, and loves *Intereſt*

Intereſt above *Truth* (and, almoſt every man has ſo, and dos ſo) that, when he is convinc'd, he has been in an unprofitable errour, he will never think he can run far enough from that unrewarding miſtake, till he runs into another, Equally as bad as that; and then, dos not care how irrecoverably he ſinks into a ſecond Ditch, ſo long as he is ſure he eſcapes the danger of the former Pit. 'Tis ſo in the *Religion* of *Nature*, in *Morality*; 'Tis not enough to tell the *Covetous* Man, how baſe his ſin is, whilſt he dos, (as *Bion* ſays he days) † take ſo much care over his wealth, as if it were his own (his beloved Spouſe--*Incubat Auro*) and ſo much ſpare it, and forbear it, as if it were another Mans; to tell him, that he ſtarves himſelf, that he may ſtarve others; to tell him, that *it is better to give*, then to *hoard*, and that he *hoards* up his own *Damnation*; that his Hell is ſtole away, when his Bags are Rifled, if he grieves more for the *ſin* of him that open'd his Cheſt, then becauſe he left it *empty*; When you

† *Sordidi Divites ita facultatum curam habent, quaſi propriarum, ita parcunt, tanquam alienis.*

you have told him all this, and more, & made him fear to be *Rich*, as much as he fears the *everlasting burnings*, you will make him apt to sin as much in *prodigality* and waſtfulneſs, as he did before in *laying up*, and going to Bed with the Key in his mouth. Therefore, you muſt tell him too, that though the *ſparkling*, and yellowneſs of his Gold, be like the *Flame* of fire, of which *too much*, and an ungovern'd heap, will *burn* him, yet a *little* of it, if it kindles not in the very heart, will *warm* him; you muſt not only tell him, that to with-hold the *Wedge* of another Man, and to bury it in his own *Tent*, will cauſe him to be *put to death*, and to have a *heap of ſtones over him* in Earth, (I, and if he repent not, if he teſtifie not his repentance, by *diſperſing*, by reſtoring to the owner, and *by giving to the poor*, a heap of Coals over him, in Hell too) inſted of a *heap of Gold and Silver under him*; but you muſt tell him too, that, *if he provides not for his own, he is worſe then an Infidel*; and, if he provides

If 33.14.

Joſh.7.21.

V.26.

V.22.

1 Tim.5.8.

not

not of his own, he is the ſame Man ſtill, worſe then Infidel; you muſt, not only tell him, that his extortion, whereby he makes the poor eat *ſtones*, inſtead of *Bread*, whereby himſelf *grinds* the poor people of God, and *eats even them up, as it were Bread*, that this makes him to be leſs charitable, then the *Devil* himſelf, who beſought that *ſtones might be made Bread*; but you muſt tell him too, that himſelf muſt *live by Bread alſo*, though not by Bread *only*; you muſt not only tell him, as St. *Hierom* does, that he muſt not covet that, which is another Mans (for, every right Chriſtian St. will ſay as St. *Auſtin* did, that the ſuperfluity, and over-plus of a rich Man, is the debt and portion of a poor Man) but you muſt tell him too, that, though every Man beſides, is his neighbour, himſelf is his neighbour alſo; (*Proximus egomet mihi* is a good rule, when it is a *common* rule, and not an *incloſure*, when it lets this, and that Man be *proximus* too; as, in a *Circle*, though the *Line* that is firſt drawn, points in

If.3.15.

Pſ.53.4.

Mat.4.3.

V.4.

L.2.Ep.6. *Non modo alienæ non appetas (hoc enim publicæ leges puniunt,* He means, when the appetite is fill'd and not when it yawns) *ſed Tua, quæ ſunt aliena, non ſua eſſe vides.*

in the *Circumference*, yet every after Line touches as close as that) and though he must not reserve from others, that of his own also, which is another Mans, yet he must not impart to others, that, without which, nothing is left his own; but he must love, and cherish them, and himself, by liberal imparting, and moderate using of what he hath, and not leave off to love and cherish either, by immoderate keeping; else, if you only declame against his covetousness, till you perswade, and charm, and fright him into a renouncing, and loathing, and ejuring of that, and use not your discreet endeavours to stop him in the right, *middle*, and *vertuous* way, you will only dispossess him of one Devil, that he may have room, in which he intertain another; so, a *Prodigal* Man may be chid out of his *spending* vanity, till he does nothing else, but *scrape*, and neither he, nor he, be, the more, or at all, a *liberal* Man, for all you have said unto them. So it is in *Christian Religion* too; A Reform'd *Anabaptist* will sooner

ſooner turn a perſecuting *Papiſt*, and a Reform'd *Papiſt* ſooner turn a perſecuting *Anabaptiſt*, then either of them be a *truly-reform'd Proteſtant*; though, like *Sampſons Foxes*, they turn *tails* to one another, (and are ready to ſpit fire too in the Face of each,) yet they have a *Firebrand in the midſt*, with which they *burn up all the ſhocks, and ſtanding Corn*, (as that Corn ſignifies true Diſciples; and tares, Apoſtates) *all the Olives and Vine-yards* (as that Vine-yard ſignifies the true Church of Chriſt) which the Heathen Poet, however it came to his hands, hath acquanted us with,

Judg. 15. 4.

V. 5.

Ovid. Faſt. l. 4. † Scilicet vulpem.

† *Captivam ſtipulâ, Fœnoque Involvit, & Ignes*
Admovet; Urentes effugit illa Manus;
Quà Fugit, Incendit Veſtitos Meſſibus Agros;
Damnoſis Vires Ignibus Aura dabat.

Hiſtories are almoſt as full of thoſe Paſſionate Changers (with whom the wiſe Man, bids us to have nothing to do, eſpecially, not to do, what

Prov. 24. 21.

what they will not choose but do, *Meddle*) who have run from One extreme to the other, as of those *Judicious* changers, who have run from both extremes, to the truth; of all enemies to the Church of *England*, from an English Jesuit, who hath formerly *protested better*, *Good Lord deliver us*; and I would it were well consider'd, whether in these very dayes, and in this very Nation, for want of this judgement and moderation, and *sobriety* (for, there is, and should be, a *mental sobriety*, aswel as there is, though there should not bee, a mental drunkenness, † Μεθύειν τῷ μεγέθει τῶν πεσραγμένων] the offence † taken, at any thing, which was, or *seem'd* offensive, has not been the cause of so many *real* offences amongst us; God in his mercy and wisdom, restore to us, those two great blessings, which alwaies fall off together, truth, and love, that *the swords may be* beaten themselves, beaten *into plowshares, and the spears into pruning* Hooks, that the Hedge of Christs Church may be only prun'd by these, to grow the

Pliny l. 9. Ep. 26. *Ex Demosthene. Non Datum.*

the better, and not quite cut down by thoſe. As thus it is, in Morality, and thus in Chriſtianity, that the unguided hate of one fault, in ill practice, and miſ-opinion, does beget another; ſo, thus it is too, in the very beginning, as well as in the progreſs of true Religion: not only the *Cathari* (for, that word will be leſs quarreld at then the direct Engliſh of that word) will miſdeem themſelves ſo † *holy* and *perfect*, as if they were a kind of *Demi-Gods* on Earth, at leaſt the *Dii minorum Gentium* (for, they are the minors, the inferiour ſort of people, who arrogate to themſelves this inferiour kind of Divinity) nor only the contracters and *Covenanters with Hell*, who rather then fail of a Plurality, though they aſſuredly know, there is but one God, will worſhip the *Devil* himſelf for another; but, out of the infirmity of his unknowing Nature (for, *leſs of knowledge* is part of the puniſhment of *Adams* ſin, in all *Adams* race) and, in the ſimplicity, and miſ-lead zeal of his Heart, he that is, but now, Initiated

† *Pœnitentiam denegat.* Auſtin. de Hæres. 169.

Ætas noſtra tam præſentibus plena eſt numinibus, ut facilius poſſis Deũ, quam Hominem invenire; 'tis ſo true of *Ætas noſtra*, that I may ſpare to quote *Petronius* for it.

ted into the belief of a *God*, that is convinc'd of his monſtrous crime in denying that there is any God, will ſo abhor that Atheiſtical guilt, as, rather then return to that groſs miſtake, every thing he ſees, and knows, every thing he loves, and fears, ſhall be a God; there ſhall not only be, as St. † *Auſtin* ſayes the *Manichæans* held, *Duo Principia, Æterna & Coæterna, Boni & mali*, but *numeroſum Principium utriuſque* and yet, even amongſt theſe too (which would make the very Soul to bluſh) every good Soul is of the ſame nature, of which God himſelf is; This alſo they ſay, out of their former abſurd principle, although with a *Coguntur dicere*; and then, *uno abſurdo dato, ſequuntur mille*, if ever there were but one thouſand of good Souls, (perhaps a thouſand of thouſands too,) every good Soul of theſe is an abſurdity, a Soleciſm of the *Manichæans*; not only the *living Spirit* of a *Man*, but the *liveleſs Body* of the *Sun* ſhall be one *God*, and every Star another; and then what

† L. de Hæreſib. Fig. 46. exeuſ. Oxon & adyct. Vincentii Lyrinenſ. Cõmonitorius. duabus Ann. 1631.

† Ibid.

† *Quicquid humus, pelagus, cœlum, mirabile ſignat, Id dixere Deos, colles, Freta, Flumina flammas.* Prudentius; the Heathens do worſhip ſtore of Gods.

Naz. de Natal. Chriſti.

† ſtore of Gods have they! and how above number! though we have ſtore enough of God, in *one*, and that, innumerable ſtore too, becauſe *but one*; yet, ſuch a *one*, as is infinitely more infinite then all elſe, which, in their own nature, though not by the actual Arithmetique of Man, are capable to be numbred, becauſe he, alone, is *more all* then they, which I ſhall preſently tell you of, in ſhewing you the ſeveral ways, by which *God* is *one*.

3. He is one, *ſimplicitate*, becauſe he is not made up of ſeveral parts, as all things are, that have this, *that they are*, of gift, the moſt ſimple of them, are, at leaſt, compounded of *Actus*, and *Potentia*; All things elſe, are compounded; and the very compoſition of them does Un-God all things elſe; every *totum Phyſicum* (and I ſpeak only of *ſubſtantials* which are *intire*, and have *nature* in them; for, they, who make the *part* of a Man, a God, have anſwer'd themſelves, for, how can that, which is but a *part*, and that but of a Man, be, yet, a *God*? and

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a *whole God* too? but, when they make the *worſt* part of Man a God, they may ſafely do it, *Nil ſecurius eſt Laſcivo Idololatra*; I can only reply to ſuch, what *Tully* did to *Anthony*, *Sunt quædam, quæ honeſtè non poſſum dicere*, and what to *Dolabella*, *Ea turpitudo eſt, quæ objici, ne ab inimico quidem poteſt verecundè*; and they, who make the *Accidents* of Man a God, who implore *Febrem Deam*, to take away *Febrem Morbum*, who will have a *Deus Vagitanus*, that their Children may not hurt themſelves with crying, and a *Deus Fabulanus* to teach their Children how to ſpeak, a *Deus Statelinus*, that they may ſtand upright, and not fall, and a *Deus Potinus*, that they may Drink aright, and not fall; and if every ſuch circumſtance as theſe muſt Deify, any one Man may ſet himſelf upon ſo many imployments, and miſhape himſelf into ſo many poſtures, till he ſtands in need of all *Heſiods* thirty thouſand Gods, to protect ſuch a πολυπράγμων, and multiform Man; but theſe, and the ſuſ-

Phil. 2.

Phil. 3.

τρεῖς μύριοι τῶν θεῶν.

picion, rather then opinions of theſe, are more worthy a pitty, then a diſproof, every *totum Phyſicum* is made up of its Conſtitutive parts, *matter*, and *form*; there muſt be *matter*, that it be not made of *nothing*; there muſt be *form*, that it be not made *Incomplete*; and, being both theſe, there muſt be, an *Efficient* cauſe of the union of both theſe, leſt any thing ſhould make it ſelf; and, therefore, being made by another, (and it is all one, if it were poſſible for any thing, to be made by it ſelf) it cannot be God, becauſe not Eternal, *à parte ante*, much leſs, though it were Eternal *à parte poſt*, could it, yet be God; and yet, even thus-eternal, the choiceſt piece of it, is not, of its own prerogatival nature, but only by grant, from that *Ens ſimpliciſſimum*, which gave it the Originals of which it was made.

Statius. *Ortum quicquid habet, Finem timet,*
Ibimus omnes
Ibimus.

Muchleſs can that *Fortune*, which this age adores, be a Goddeſs, becauſe

cauſe it is not a ſubſtance; which if it were, That very Compoſition word--*Te FACIMUS fortuna Deam*--is Argument enough againſt her Goddeſs-ſhip; for what *Divinity* has ſhe, whom ſuch a mortal makes, that *cannot make a Hair black or white?* Mat. 5. 36.

4 But then, the *Metaphyſical Beings*, which approach neareſt to this *ens ſimpliciſſimum*, yet they are, neither *It*, nor *God*, and therefore they are not *God*, becauſe they are not *pure*, though immaterial *acts*, but *acts*, and *power* too; nor do they, by that ſpirituality they have, ſo much recede from the matter below them, as they are, in the very ſame ſpirituality, diſtant from the Fountain Spirit above them; they are, Spirits, but they *were not*; yet, when they *were not*, they were in a *power* and capacity, to be produc'd; not in a *Potentiâ Subjectivâ*, as all *Phyſical Compounds*, after the Creation of the Firſt matter, are (when *the Earth was*, (as the Philoſophers ſay that Firſt matter Is, *Informis & formæ vacua*) without Gen. 1. 2.

form and voyd) as they all, beſides Man alone, are, without all doubt and controverſy, educ'd *è potentiâ materiæ*, but, in a *potentiâ Objectivâ*, eſſentially inhærent in God and yet, not Inhærent in him, as a *Philoſophical* Potentia, in relation to *future Acts*, for he is *Actus Purus*, and nothing elſe but *Actus*, but as an *Actual* Poteſtas) for, of themſelves, there was no part *exiſtent*, till themſelves were; this kind of *Compoſition* they have; elſe, they alwaies were, and, of themſelves, would alwaies *Be*, *Ab Æterno*, *in Æternum*, and therefore, were *God in deed*, and being ſo, would alwaies be ſo; but they were, neither *ſo*, nor *he*; for, if they had not this *Compoſition*, and were God (for, *Gods*, I cannot away to call them, ſo much as in ſuppoſition,) it muſt be known, that they had not *this*, and were *that*, either by the Light of *Scripture*, or by the Light of *Nature*; but, neither of theſe Lights will give in any ſuch falſe evidence, or brib'd verduit; not that of nature; for, in her School, the Captain

Captain Diſciple of the higheſt form, will ſooner doubt, whether there be any ſuch thing, as *Angel*, then make ſuch an ambiguous Eſſence (which is ſo far remov'd from *demonſtration*, that there is no ſuch *Præcognitum* of it, *Quod ſit*, but rather a *diſpute*, and that, rather held in the *Negative*, *An ſit*) to be his God; if there be, at *all*, any knowledge of an *Angel by Nature*, the very Ὀντολογία of it will tell the Inquiſitive natural Man, that an *Angel* is ſuch a *Creature* (for, by this time, and becauſe of this *Office*, I may well call him ſo) which is to deliver the *Meſſage* of another to another; and a *Godhead* that *goes on errands*, the very *natural* Man will not allow of; Beſides all this, may it not therefore be, that the gracious wiſdom of God did *conceal* the whole Order of *Angels* from the *meer Man*, upon this previſion, and fore-knowledge, that *Man* would be apt to *adore* ſuch *ſpirituities*, and, upon this merciful ground, to prevent ſuch Idolatrous adorations? And *Scripture*, by which

we Infallibly know, there are *Angells* and *Archangells* too, will not Connive at any such Mistake; For, There, we know, the *Archest* of them, is so far from being God that He is much rather, and in that very Word, a *Fool* in comparison; His *Angells*, All of them, *He charged with Folly*; marke the word, and the Authority of it, tis not *He suspected* them; for a meaner man may suspect a much Better than Himself, and nothing in this world of ours more Common, not Avarice, and Pride more in the Heart and upon the Back of Man, than suspicion and Jealousy in step He takes, and of every Man he sees; tis not barely, He *knew* them Guilty; for, That, the Low, and Poor Man, may do, by the High and Rich Man; tis not barely, He Punisht them for their guilt (though He did, some of them, even unto Damnation; one of them, who was too prowd in His Office (*Angelus, Officii, & Ministerii vox est*) *Fell like lightning*, (like one Fire, into another, like a Bright One, into a Dark one) for the *Cob-*

Job 4. 18.

Luke 10. 18.

web,

Webb-Laws, in All Nations, will vex a Fly, when it does *Corvis Ignoscere*, not because the *Crow* is more *Innocent*, but because the *Fly* has *less wings*, *and weaker leggs*; but it is, He *Charged* them; He pleads the Law against them, and That no Cobweb-Law, but the very same *within them*, and He pleads till themselves cry *Guilty* til they do, as the *lightning* does, like which they Fall, Fall of themselves, till they also ἀνθιστάμενοι λήψονται, not only *by Resisting the power*, *which is Of God*, but which is inseparably *In God*, in aiming to Independ of Him; and I think I may further explain the explication which a late Judicious † Authour hath applyed to the word ἀνθ ἑαυτῶν, not only, as He sayes *Beza* sayes, they *shall be* Damned, in a *passive* sense, nor only they *shall Damne* themselves, in an Active sense, by wilfull Perjury, or by wilfull Impenitency, but they shall Damne themselves too, by *Approbation* of the Sentence against them, ἀνθ ἑαυτῶν, they shall *Take* Damnation as their *Due*, as a Right charge against them, as a *Just Judgment* upon

Rom. 13.

† Dr. Basire in his later Arraign'd.

on

Coloſſ. 1. 20. on them; and ever ſince, the *Angels* which ſtand, *Confirm'd* by That *Jeſus*, who hath *Reconcil'd all things, whether they be things in Earth, or things in Heaven*, have been very Wary not to admit, but to Reject any Over Humilities of Man to them, to the Derogation from the Honour of Their One only God; and the whole Multitude of them ſung, *Glory be to God in the Higheſt*; not to Luke 2. 14. GOD'S, leaſt of all to themſelves.

5. Thus, from the *Finite*, and *Made* Nature of all things els, in Earth, and Heaven too, there is but *One God*; for I liſt not to ſeek out Another God, in that, which is *Nowhere*, in *Purgatory*, nor, in That, which is the *Worſt where*, in *Hell*. And though this might ſuffice, yet I go on to prove the *Unity* of the *God-head*, from the very Nature of the God-head.

6. He is *One*, *ſingularitate*; ſo, as he is *Only One*; not ſo, as the *Sun* is Only One; for, though there never was, nor will be any more, than One *Sun* in the Firmament, yet, if God had ſo pleas'd, there *Might* have

have been, and ſtill *May* be, as many Suns, as Stars, as well as Certainly there *Will be* neither Sun, nor Starrs; but He is, ſo, *One Onely God*, that it is Impoſſible, and Contradictory to the very Nature, and Eſſence, and Power of God, that there ſhould be More Gods than One; for, if there were *More*, there were None; and that becauſe each God could not be *Infinit*, as being *Excluded* from That ſomewhat els, which is God as well as He; from which if He be excluded, He is a Finite God, and, as good have no God at all, as a Finite One, which, in very deed, is no God at all; and, if He be *Not excluded*, He is the very ſame with That ſomewhat els, and, ſo, not More Gods, but One God; Each God, were not *Almighty*, or not a *Free Agent*; not *Almighty*, becauſe He could not do any thing contrary to the Doing of that other God, who is equally Almighty as Himſelf, *i. e.* neither of them is Almighty, which is a *Tam* and a *Quam*, Negatively, as good as we can deviſe to Allow them; or els He is not

a Free Agent, because, if He could do it, He must not have *Will* to do it, till He can obtain leave from His Fellow-God, to surcease the contrary Action; and these, to be Infinit, and Voluntary, and Almighty are the very Nature, and Essence, and Power of God, without, All, or without Any of which, He is, as *Pliny* said, some would have the *Tribunatus* to be, *Inanis Umbra*, *& sine Honore Nomen*, and *Lucan*, to the same purpose, of *Pompey* (if I forget not) as if One of them had Read the other, *stat Magni Nominis Umbra*; Thus, That immutable God, in whom there cannot be so much as a *shadow of Changing*, would yet Himself be nothing els but *shadow*, and that upon such a No Ground, as, by the same Reason, *Locus est & pluribus Umbris*, *Nulliq; Deo*, and all *Hesiods* Three hundred *Jupiters* would not be sufficient to make up One. Let me Illustrate This, by occasion of That passage in *Lucan* with the vanity & Nothingness of a Bandy'd Power against Power, and a Fighting will against will even upon

Lib. 1. ep. 23.

James 1. 17.

Earth;

Earth; When the Breach was made ſo wide betwixt *Caſar* and *Pompey*, that One Land would not hold their Power, nor One Verſe ſo much as Their Name; but that——*Caſarve Priorem*——muſt ſtand by Himſelf, and ther——*Pompeiuſve Parem*—— by Himſelf; when they could not knit, and yoke together, unleſs in *Virgil*'s quarreiſome expreſſion——*Pede pes, Denſuſq; Viro Vir*; when *Caſar* would have none *Above* Him, but would Himſelf be *ſupreme*, and *Pompey* would have none *Equal* to Him, but would Himſelf be more *ſupreme* than *Caſar*, what follow'd then, but——*Pila Minantia Pilis*,- the exact and terrible Picture of their Deſires Thwarting their Deſires? and when could there be an end of theſe Diſcords, till there was an end of one of theſe Ambitious Pretending Supremes? nay, even After He was deceaſt, as if there were a new Civill war betwixt His own Putrifying Members, as if one ſide of Him did Side with *Caſar*, and Another, with Himſelf, One Grave could no more hold All of *Pompey*, than

Martial. than One *Pharſalia* could hold *Pompey* and *Cæſar* too —*Jacere* —*Uno non poterat tanta Ruina Loco*; as if *Pompey* were as much divided againſt Himſelf, even after he left off to be himſelf, as a third Poet tells us, the very *Flames* of departed *Etheocles* and *Polynices* did point ſeverall wayes, and held up the Laſting Fewd, even after Death it ſelf, which was begun, for *Empire*-ſake, betwixt Both of them Alive,

Statius. Thebaid. lib. ult. —*Fratris primos ut Contigit Artus*
Ignis edax, Tremuere Rogi, & Novus Advena Buſtis
Pellitur; exundant Diviſo Vertice Flammæ;

Nor ſhall I yet, let paſs this *Oneneſs* of *ſingularity*, but give you a very good and Rationall Account of it from that ſolid probation which, even the Heathens themſelves have affixt to it; Thoſe three properties of *Ens*, (which is one of the firſt Leſſons, we read in all the *Metaphyſicians*) *Plato* and his followers, have wiſely thought fit to apply to *God* Himſelf, and to prove the *Unity of the Godhead* not only by the propriety of

Unity;

Unity, but by thoſe other two of *Truth*, and *Goodneſs* alſo; there is, ſay they, a *One* and an *Only* God, firſt, becauſe there is a Chief, Supreme Unity, above which, we cannot after do ſo much as to imagine any thing; *Meditate God*; Think himſelf; and go up higher if thou canſt; *Think* any thing which *Is*, and Is *Not Himſelf*, and thou *Thinkeſt Downewards*, of *Created ſpirits*, or of ſome thing els, which is ſo far off from God, that it is leſs than *They*; ſuch a Chief ſoveraign there Is; for, if every *Chief* in its own *kind* (I may Latine both the words, and call it *Genus ſummum*) be on-

Inſequuti Doctoris veſtigia, ſingulari Ingenio, eloquentia non Incurioſâ, Platonici multi, unum modò eſſe Deum, Ratione Triplici probare conituntur; primo, quia ſumma eſt Unitas Nam, ſi quodlibet ſummum eſt Unicum, quid magis Unicum eſt,

quam ſumma unitas? Eſt etiam unus, quia eſt Veritas, ſumma enim veritas una eſt; Nam ſi Duæ ſummæ Veritates eſſe dicantur, aut una earum habet quicquid Altera habet, aut Non; ſi prius datur, una eſt, non Duæ; Si ſecundum eſt, Neutra eſt ſumma; Deeſt enim Iſti, Illud veritatis, quod in Illa eſt, & Illi, quod eſt in Iſta; Item unus eſt Deus, quia ſumma eſt Bonitas; ſumma quippe Bonitas, quicquid Boni reperiri uſquam poteſt, complectitur; Quod ſi Duas induxeris Bonitates ſummas, quicquid Boni eſt in Una, eſt & in Altera; Alioqui Neutra eſſet ſumma; &, ſecundum Boni Ipſius Naturam unum ſunt, non Duo; Neq; eſt aliquid Illis admixtum, præter Bonitatis Naturam, quia ſummæ non eſſent, ſed Inquinatæ. unum itaq; ſunt Omnino. L. C. Rhodiginus, Lectionum Antiquarum lib. 22. cap. 4. M. D. XCIX. pag. 1029.

ly

ly One ; (as in the kind of *ſubſtances*, That is the chief, which is Above all the reſt, abſtracted from This and That, and that is but One ſubſtance at a ge, and not This, or That ſpecificall Individuall ubſtance, of the firſt of which, there are alwayes two, and of the latter, many more) much more is the ſupreme Chief, which is God Himſelf, above all theſe Inferiour Chiefs, in thi very Unity alſo. Agen, He is a *One*, and an *Only* God, becauſe He is *Truth* as well as *Unity*, and the *Chief*, as well in This as in *That*; and that the *Chief Truths* ſhould be *One*. and but only *One*. is ſo Popularly granted, and ſo upon the Tongue of the moſt ignorant Man, even then alſo, when He Believes amiſs, and is *Wedded* to a Falſhood, inſted of a Truth, by the Autho i y and Countenance of the Next *Juſtice*, whoſe Religion He *Will* follow, that the Derivative Truth from Him, is, Proverbially, and undiſ utably, but One. *There Can be but One Truth*; nay but One Truth, even under the Sun, in the Latitude of its Compaſs, nay in One

Iland

Iland of which, (that which resembles, as some say, the Forme of *Pythagoras's Letter*, as being like the Greek ϒ ψιλον, Triangular, and which, † Another Grievingly sayes, *He is sure 'tis far enough from a square*) This Nation of ours, there is but One Truth, though there be many falshoods, (Anabaptisticall, Jesuiticall, &c. more than I can Name, or than Christians in former ages have felt, Or Catalogists of the Schismes and Heresies, have reckoned) which Rebell against Her, over which she should Reign, and which, because they are Rebellious against Her, she should subdue, and even Inslave in Her own meek Bonds of sincere Gospell-Truth; and if, so Confessedly even by the Enemyes of Truth, there is but One Truth Below, how much less, and Impossibly can the Authour of That One Truth, who has His undisturb'd, unrioted Throne in Heaven be factious against Himself, as being Divided into severall Truths? It cannot be; for, supposing there were *more Truths than One*, though but One Truth more,

† *J. Greg.* in Notes upon some passages of Scripture, to the Reader pag. penult.

(I *ſuppoſe*, as *Plato* did, more Supreme, more Chief Truths, though, at moſt, but two Chief Truths) either *One* of thoſe Chief truths, muſt have All that Truth in it, which the other of thoſe Chief Truths has, or els, it muſt Not have All. If it Has All, they are ſo *Like*, that they are Altogether the *ſame*, *Et erit is in Veritatem unam, and yee Twain ſhall be One Truth*; If, it has not All the Truth, which the Other has; either One of Theſe, the Really-Chief Truth has All, that Is Truth, in it, and the Other, the but ſuppoſedly-Chief Truth, though it has Nothing els, but Truth in it, has not All; and then, the Former only is the *Chief Truth*, as Lacking nothing, and the latter not ſo, as being defective, which is Contrary to the nature of Chiefneſs, and Summity; and therefore, ſtill, but One of Theſe is the Chief Truth; or els Both of them, have ſome of That Truth, which either of them Lack, and, ſo, Neither of them is the Chief; though a Chief Truth, there muſt be, which has neither lack of Truth in it ſelf, nor a Chiefer

Truth

Truth Above it, *à Conceſſis, & à Fortiori*, becauſe there is but One Chief Truth Below the Sun, deriv'd from That, which is, Abſolutely Incomparatively, and excluſively, *The Chief Truth* above it; it ſomewhat Pleases me, that *Plato* Himſelf, ſhould come, though but Thus-Neere, to That *Chriſt* of Ours, whoſe Name is *The TRUTH*, and who (though Himſelf was eſſentially, and indiviſibly, the ſame Good God of whom He ſpake) ſaid alſo, *there is None Good, but ONE, that is GOD*; and This, which He thus ſaid, as Truly, as Dogmatically, directs me to give you the Engliſh of the third *Platonicall* Reaſon for the Unity of the Godhead, that there is *One, and an Onely God*, becauſe there is a *Chief Bonitas*, a Supreme Goodneſs which Comprehends All, which is Any where, or in any Degree, Good, within its one ſelf; that there is ſuch a Chief Goodneſs (which has no Admixture of Bad in it, for, els it would not be the Chief Good, which is Nothing els but Good, nothing in any Contrariety to Goodneſs; and, by

John 14. 6.

Matth. 19 17.

being partly-Good, and partly-bad, would be so far from the One only Good, that it would almost break its very self in two) do but place *Good* and *Goodness* in the room of *True*, and *Truth*, and the Former Arguments may be all over, Re-pleaded; By all of which, it appeares that there is but *One God*; who is only *More*, in this most allowable, Theologicall, and Orthodox sense, in that He is *One*, *More* wayes than One; and one way more yet; for

He is, not onely One, *simplicitate*, by reason of the Composition, and, thereby, of the *Finiteness*, and *Mortality* of all things els, unless He who is *simply-One*, though He continues them in their *Finiteness*, *Clothes them upon*, with *Immortality*; He is not only *One*, *singularitate*, as, all things els, besides the Supremes in their kinde, are, at least *Two*; and those, *in Genere suo supreme*, are lesse One than He; who, as He is, *Ens simplicissimum*, so he is *Unitas simpliciter summa*; but he is also.

2 Cor. 5. 4.

Picus Mirandula.

7. *One God*, & *One Only God*, *Universalitate* (as† one well sayes of Him)

Deus

Deus eſt Omnia, God, Is, All that Is: which, once agen, beſides the Finiteneſs, and Mortality of every thing els, takes off the Pretence unto *Deity*, from Any thing els; All things that Are, the One God is All them together; and much More, all them, then All they are themſelves; not only, in that, all they are but, ſeverally, themſelves; This, is this, and nothing els but this; That, is that, and nothing els but that; and therefore, one by one, are *Circumſcrib'd*, the Dimenſions of their bodyes, which have Bodyes, being proportionated too, and comprehended within the Dimenſions of that place, in which they are; the *Bodyes*, at leaſt, are ſo, if the created *Spirits* are not, this way alſo, circumſcrib'd and comprehended; for as to theſe very termes, in relation to Thoſe very Spirits, *adhuc ſub Judice lis eſt*, though it be *extra Controverſiam poſitum*, that even Theſe alſo, ſeverally, and One by One, are ſo *Hic*, that they are not *Alibi*, but their *Hic & Nunc*, and their *Anon and Elſewhere*, go together; but This *One God*, is, at once in all places, not circumſcrib'd

cumſcrib'd in any, and Is, all theſe, In One; not only, the One God is more All things, than all things are themſelves, this one way, but he is More All They, than All they are Themſelves this Other way too, in that All They are Themſelves *Precariò*, and He, is All They, *Poteſtativè*; they were, All, in Him, before they were at all in Themſelves, as the effects ly Hid in their Cauſes, till they are Actually produc'd; and They having been in Him, before they were made, by way of Power, and Authority, more than in Themſelves, After they were made, they, Then, having a Being by Dependency, and Beholdingneſs, do no more Multiply Him, after they are Created, then they did Multiply Him, before they were Created, when there was nothing in the world els but He, nay not ſo much as a world, neither, Himſelf being, as the Alone God, ſo, All That world which Himſelf Inhabited, in whom yet All things els, and Millions of worlds beſides, even Then were, by way of *Eminency*, and *Power* to produce them. 8.

8. The Beſt of all theſe (however they are wrongfully call'd *Gods*, in reſpect of the firſt and Independent ſenſe of the word, though they are Precarious and Derivative Gods, and that with a much more Authoritative Αὐτὸς ἔφα, than Any Man can ſpeak; *Dixi quòd Dii eſtis*) are ſo far from being Eſſentially-Really Gods, that they are not Similitudinarily ſo, not ſo much as like unto him, *Amongſt the Gods* (the Made-Gods, the Gods made by Man) *there is None* (they are called Gods, they are not ſo; they are but *Idols*, *and an Idol is Nothing in the World*, a whole Multitude of them is but a *Repeated Nothing*, a deal of Cyphers crouded together, without ſo much as one Figure to ſtamp a *Being* upon them) *None like unto thee*, *O Lord*; Whatever it is, that pretends to this, it muſt be, either *All*, or *Part*, of Heaven and Earth, and the Inhabitants thereof; and yet, All of theſe, and every Part of theſe, are the Work of his Hands, *In the Beginning*, *God made them All*, and made them too, without Elaboration,

Pſal. 82. 6.

1 Cor. 8. 4.

Pſal. 86. 8.

Gen. 1. 1.

on,

on, without putting his *Whole Hand* to them, for they were (as a Father Diſhonours them from the *Hand* of God) but *Opus Digitorum Ipſius*, and Faſhion'd too, *In Principio*; they, who had a *Beginning*, are as much Un-Godded, in that they, once, were not, as they, who have a *Sepulcher*, and are not now, Πρεσβύτατον δὲ ἔστιν Θεὸς, ἀγέννητον γάρ; and, therefore, upon this Ground, becauſe they were *Made*, and were the *Work of Another*, does it well follow, and by way of Powerfull Argumentation, and Confutation, in King *David*, *Neither are there any Works like unto thy Works*; it is not a God, that can either be Idle, or not Work Excellently; unleſs it *makes*, and no leſs than a *New Heaven* and a New Earth, it will forfeit all the Devotion, and Knees, which it Impotently Challenges; Nay, the Beſt Counterfeit of all theſe, is ſo far from being Like that God, whom it would fain Reſemble, that he that takes it ſo to be, is Like even to it; *Their Idols haue Mouths, but they ſpeak not; Eyes have they, but they*

Diogen. Laert. in vita Thaletis.

ſee

ſee not ; they have Ears , but they hear not ; they that make them , are like unto them ; and what an Inglorious God is this , when it is the Contumely of Man himſelf to be ſuch ! So ſenſleſs, ſo unſeen, ſo unheard-of, ſo unfit to be ſpoke of , a thing it is, to believe more Gods than One ; And though upon that place St. *Auſtin* ſaies , that the Outward the Shape,and Imitated Joyntneſs of Members, does not onely entice,and lead, but compell , and draw , the Affections of Weak Minds after them, yet I cannot chooſe but wonder, as well as Grieve, that his Obſervation ſhould be any where true, that ſuch Images ſhould more prevail to humble a wretched Soul before them , becauſe they have Mouth , and Eyes and Ears (or, rather, Holes, inſtead of theſe) than to inſtruct a wretched Soul, that it ſhould not be humbled before them , becauſe thoſe Images can neither ſpeak , nor ſee , nor hear , eſpecially when the dumb and moveleſs poſture of them ſpeaks this to the Eye of the Beholder , as loudly as the Word of God does ſpeak

Pſ.115.8.

Ducit , & affectu quodam Interno rapit infirma corda mortalium , formæ ſimilitudo , & membrorum imitata compago ; Plus valent ſimulachra , ad Curvandam Infilicem animam quod os habent, oculos habent. aures habent, quam ad corrigendam , quod non loquuntur, non vident , non audiunt , non ambulant.

ſpeak it (who, if he had pleas'd, might Comment upon that Text of his, *Et mihi ſi non vis Credere, Crede tibi*) that they are *made* by Man, and therefore cannot be Gods: Worſhip him therefore, not onely all ye,
Pſal. 97.7. the Subjected People, but *Worſhip him* too, *All ye*, the Ruling *Gods*,
V. 9. and that, becauſe *Thou Lord art high above all the Earth, thou art exalted far above all Gods*; whoever he be, that would be worſhipp'd inſtead of a God, he is, inſtead of a God, a very *Satan*, and O, that we could *get him hence*, not onely out of this Iſle, but out of the World too, that we, and all elſe, might neither have his *Rome* nor his Com-
Mat. 4.9. pany! *For it is written, Thou ſhalt worſhip the Lord thy God, and him ONELY ſhalt thou ſerve.*

9. And might not theſe three waies, by which God is One, and but Onely One, by *Incompoſition*, by *Singularity*, and by *Univerſality*; and theſe three Reaſons of the Indiviſible Oneneſs of God, drawn from *Unity* it ſelf, from *Truth*, and from *Goodneſs*, might not either of theſe

these three Degrees, or rather Orders of Unity, occasion that Zealous Expression of St. *Bernard*, in which he calls God *One*, in the third Degree, the Superlative of Comparison? who, rather than any else should *make another* God, would himself (with a modest Parenthesis) *make a word*, for the *Onely* God, *Deus Unus est, & (si dici potest) Unissimus*: Nay, one of the Better-brain'd Heathens, *Plutarch*, was so much too Rational to admit a *Plurality* of Gods, that he tels us, *Apollo* (who was his God) was so call'd *ab a Privitivâ, & μόνος*, because there cannot, to any sober Imagination, be more than One; and, though all Wise Men say so (for he is as very a *Fool*, that *saies in his heart*, there are *Two Gods*, as he, that saies there is *No God*, no not One) yet I make choyce of the Testimony of the first of these, because of the Singularness and Fervency of his Expression, and of the latter, because of the Resolute Authority of the most Judicious of Heathens.

Lib. 5. de Consider.

Psal. 14. 1.

10. I shall conclude this way of Argumentation,

Argumentation, that there is *One God*, that there is but *One God*, that nothing elſe is *Really God*, with a Note upon *Deut. 6. 4.* and proceed, in one word, *openly* againſt the *Romaniſt*, who, now, more than ever, laies *Snares*, to draw us off from the True Worſhip of the One God; and though he does not make ſomewhat elſe his God, *in Terminis*, yet, in effect, he does, whil'ſt he applyes that Worſhip, which is onely Proper to the Onely True God, to ſomewhat elſe that is not God; though he is not got into the Inner Rooms of the *Polytheiſts*, yet I am ſure he treads upon their Threſhold; and, in another word, againſt the Opinioniſt, and Ill Liver of our own, the one being a *Recuſant*, though not a *Romaniſt*, and the other robbing God of his honour, as much as he, though not the ſame way as he.

11. But before I proceed to theſe, hear this one Word of God, which it ſelf calls upon you to hear it,

Deut. 6. 4. *Hear, O Iſrael* (whatever ſounds contrary to this, it muſt not be liſtned to) *the Lord our God is ONE Lord;*

Lord; we ſhould wear this Verſe, written in our Heads and Hearts, (we ſhould read and peruſe it there, for it is already there, written and engraven by the Finger of God) as it is Recorded of the Jews, that they writ it out in Parchment, and wore it within their Hair, and upon their Brow, and upon their Left Arm. Fagius, in Exod. 13.

12. And yet, does not *Rome* at *Rome*, and *Rome* in *England*, ſin againſt the *Unity* of the Godhead, which ſhe confeſſes to Believe, whilſt, on this ſide, and on yonder ſide the Sea, ſhe *bows* down to *Images*, and *invokes Saints*, and, at this inſtant, labours, though in a Mine; and fights againſt our Religion, though under the Cloke of it, both in Church and State, to make Proſelytes, not onely to more Spirits than one, but to leſs than Spirit, to leſs than Un-canoniz'd, nay to leſs than Breathing Man, to Stocks, and Stones, *Quibus non eſt Spiritus in Ore Ipſorum?* I could wiſh (but that they are too cunning, not onely for me, but, awhile, for the State too, to diſcover) that ſome Man's Buff Pſal. 115. 135. 17.

was

was taken off, and ſent to his Holy Father, with that Queſtion graven upon it, *Haccine Tunica Filii Tui?* Would the Pope himſelf, trow ye, as his Emiſſary, Counterfeit Proteſtant, that he might be a Succeſsfull Fiſher of Men (though the very Succeſs in Errour, is the greateſt Damage) and draw all of us, as Fiſh to his Net? I fear me, he would rather draw with the Binding of a Fagot.

13. He that worſhips Images on Earth, and Saints in Heaven, nay, that undoubted Saint, the *Virgin Mary* (although even we alſo juſtly acknowledge that ſhe is

● vid. Met. lib. 2. *Quantò ſplendidior, quàm cætera ſidera, fulget*
Lucifer, & quantò, quàm Lucifer, Aurea Phœbe,
Tantò Virginibus Præſtantior omnibus—)

More than, or as much as, or beſides, the Holy Of-ſpring of that Virgin *Mary*, gives that Honour of God to another, either Thing, or Perſon, which God himſelf ſaies, he will give to neither; *I am the Lord; that*

is

is my Name, and my Glory will I not give to another, neither my Praiſe to Graven Images; What greater Glory, than Invocation? what greater Praiſe, than Prayer? of which, in its Diſtinction, Praiſe is part--*I will worſhip towards thy holy Temple, and Praiſe thy Name*; What harm has the Bleſſed Virgin done us, that we ſhould afflict that Modeſty and Humility of hers, (which, no doubt ſhe retains in Heaven, and is, even there alſo, the Handmaid of her God, though the very Beſt, and Beſt-beloved that he has) with an undue Praiſe, and an unheard Prayer? Not onely the Holy Ghoſt tels us, that when ſhe heard thoſe great Eulogies, and Well-ſpeakings, *Hail, O thou highly Favour'd, the Lord is with thee; Bleſſed art thou among Women*, though from the Mouth of an *Angel*, who knew better what he ſaid, than either they or we, *She was troubled at his ſaying*, but their own *Ludovicus Granatenſis* adds a *Timuit* to the *Turbata eſt*, and gives this reaſon for it, *Nihil enim Humili odioſius eſt*, *quàm*

Iſ. 42. 8.

Pſal. 38. 2.

Luk. 1. 28. V. 29.

In Lib. cui Tit. Meditationis Vitæ Chriſti Lat. Dat. à Michaele ab Iſſelt. c. 2.

quàm proprias audire Laudes, Nothing is more Hatefull to an Humble Mind, than to hear it ſelf Commended; why then do they, to the very Spirit of her, whom they ſo much love, that thing which ſhe ſo much hates? unleſs they will conceive ſhe hath put off her Humility, with her Cloaths of Fleſh? and will not afford her as many Virtues in Heaven, as ſhe had on Earth? He goes on, *Nihil magis timet, quam hujuſmodi Gratulationes*, She fears nothing more than a Meſs of Praiſes; and why will they diet her with that ſhe is afraid to taſt of? why are they not more Civil, than to put ſo excellent a Lady (whom they can never enough eſteem, onely bating her the honour of her God) into a Fright? She is, indeed, Angelical, (whatever they will, below God) ſhe has the Paſſion of Hope, that they will Convert, the Paſſion of Joy, when they do Convert, not to her, but God, and the Paſſions of Fear and Grief, when they do Convert, not to God, but her; and he goes on ſtill, and ſtill wondrouſly

and

and Pathetically well, *Quemadmodum Avarus metuit Latrones*, as a covetous Man, when he rides with his Maſter behind him, a Portmantieu of gold at his back, fears a high-way Theef; *ſic verus humilis metuit laudes hominum, quæ ſunt fures humilitatis*; ſo, one, that is truly humble, fears an over-praiſe, which is an enemy (*peſſimum inimicorum genus laudantes*) and a Theef too, to ſteal away her humility; and why then will they put her, into ſo great, and ſo dangerous a fear? as if they ſuſpected, either ſhe is not truly humble, or elſe would not have her be ſo hereafter. Let them take heed leſt by ſuch Adulatory complements, themſelves be thoſe *Theeves*, of whom our Saviour, (the Son of our Virgin *Mary*, and of their Goddeſs *Mary*) hath ſaid, that they ſhall not come to Heaven, to *break through, and ſteal there*; Let them, if they will bow in their Churches, as our late † Arch-Biſhop hath obſerved *Moſes and* Aaron *fell down upon their faces at the door of the Tabernacle,*

Tacitus.

Mat. 6. 20.

† In his Speech in the Star-Chamber *June* 14. 1637.

*Numb.*20.6. as *Hezekiah* the King and all with him did, they *bowed and worſhipped*, 2 *Chron.*29.29. as
Pſ.95.6. *David* calls upon all to do, *O come let us worſhip and bow down*; nay, let me, without offence, (for I hope, none at home, will be angry at the very, and expreſs words of Scripture) adde one example more of this kind of veneration; becauſe the reaſon of it is involv'd in it, *Wherewith ſhall I come before the Lord? and*
Micah.6.6. *bow my ſelf before the high God?* the Prophet will let them alone, and we will not quarrel at them; for, this is no part of the preſent controverſy, whether God is to be worſhipt, with the Body alſo? and holy and good Men of our own, the ſtouteſt adverſaries of the errors of *Rome*, have done all this; but then let them do all this, as a *worſhip* only to the *only God*; let them do it upon the Prophets account, *bow*, and be lowly, becauſe God is as *high* now, as ever he was; and if they tell me, the Prophet joins them together, as there being the ſame and equal Authority, or, at leaſt,

Licenſe

Licenſe, for *bowing before the high God*, as *for comming before the Lord*, if they ſhall inquire, why we, who know it neceſſary to *come before the Lord, and not to forſake the Aſſembling of our ſelves together, as the manner of ſome is*, do yet call it unlawful, and either Anti-Chriſtian, or Jewiſh, *to bow before the high God*, I confeſs I have not wherewith to reply; and all this I ſay, to take off from the ſcandal, which has been thrown upon the former Pillars of our Church, Holy Scripture it ſelf being the Pillar of their practiſe, which, that is was not *Judaical*, the moſt R. *Laud* hath cleard, in that, long before Judaiſm began, *Bethel the Houſe of God was a place of Reverence*, collected out of *Gen.* 28. 17, *&c.* To inquire whether All the Negative Commandements do not, all of them, involve a Preceptive Affirmation directly contrary to the prohibition; whether, in the † ſecond Commandement, the Affirmative Duty is not, that we ought to bow to God; whether, to bow to graven Images, be not,

Heb. 10. 25.

† In anſwer to the twelfth Innovation, ſo cald.

† The ſecond to us, but, none at all, to *Rome*.

therefore, Idolatry, becauſe the Image is thus worſhipt with a reverence due to God, *non eſt hujus inſtituti & loci*; yet this is evidently and expreſly enough a command,

Exod. 20. 4. *Thou ſhalt not make unto thee any Graven Images, or the likeneſs* —— *Thou ſhalt not bow down thy ſelf to THEM, nor ſerve THEM*; and I think the Emphaſis lyes in the laſt word; Theſe words, however they have an Art and ſhift, not to call them the *Second Commandement*, yet they have no ſhift nor Art at all, not to call them *Scripture*, they being in their very own Bible, as wel as in Gods, one only word being chang'd, which alters not, and another left out, which touches not, the quick, and heart of the Objection, *Thou ſhalt not adore them, nor ſerve them*; and this is the reſult of all their long Notes upon that Commandement; they worſhip Saints with *Dulia*, not with *Latria*; that Saints are to be honour'd with *Religious* Honour, which is greater then *Civil*, & leſs then *Divine*; that they Honour God alone with *Sacrifice*

V. 5. In the Bible tranſlated by the Colledge of *Doway*. Printed by *John Conſturier*, 1635. at *Roven*.

Sacrifice, and not *Saints*; that they have Authentical examples, in these Scriptures *Gen.* 32.48. *Exod.* 3.32. *Numb.* 22. *Joshua* 5.3. *Reg.* 18.4. *Reg.* 2. *Psalm.* 98. for honouring Saints and Reliques. Not to meddle with their *Dulia* and *Latria* any otherwise, then as, after, they interpret them by *Divine*, and *Religious* worship; and not to meddle with these, in the answers already given to them by † Doctor *Field*, any otherwise, than to call to your remembrance that remarkable passage out of St. *Austin Honoramus eos* (i. e. *Saints* and *Angels*) *Charitate, non servitute. De verâ Relig. Cap.* 55. which, in the sense of that Holy Father, dos more expresly and significantly exclude the *Dulia to Saints and Angels*, by how much *Servitus* is more Latinely significant, than *Dulia*, but, to examine a fresh their Distinction of worship, into Divine and Religious, and to determine out of Scripture-probalities at least, by occasion of St. *Austins* distinction of *Charitas* and *Servitus*.

† Of the Church Book 3. C 20 p. 106 Printed at *London* 1606.

14. I take it, *Divine* and *Civil*, are terms directly oppoſite; and *Religious* and *Civil*, are terms ſo too; and *Divine* and *Religious*, in reſpect of worſhip, are terms equivalent: All which if ſo it be, they have much faild in Logick in dividing worſhip, into three parts, two of which three, againſt rule, and reaſon, and diſputation, do *Coincidere*; whether they do ſo, or not, and how they can, or cannot be diſtinct, in the ſenſe, in which *Doway* urges them, let us further try.

The word *Divine*, though it dos *alwaies*, dos not only relate to God (and the *Membra Dividentia* of any thing, ought to be plain, and evident, and not only ſo, but Incommunicable too, as being the *eſſentiales differentiæ*, which do *dare elſe*, and *diſtinguere ab omni alio*) elſe, why is the title of the laſt Book of God-- Ἀποκάλυψις Ἰωάννου τοῦ ΘΕΟΛΟΓΟΥ *The Revelation of St.* JOHN *the* *DIVINE*? of whom I never yet heard that it was a ζήτημα, called in queſtion even by the Church of *Rome*, whether he was a *Divine*,

yea

yea or no; And then, as *Creature* may be *Divine*, in an Inferiour degree, as *God* himſelf is *Divine*; ſo the *Creature-Worſhippers*, (if they may worſhip at all) may worſh p Creature (notwithſtanding this plauſible diſtinction) with Divine worſhip, Caveated that the Divine worſhip be infinitely inferiour to that of God; this is all their own ſenſe of *Religious* worſhip, and let them evade, if they can, my application of it to *Divine* worſhip.

15. But then, next, let them give me leave ſoberly to inquire concerning the lawfulneſs of this *Inferiour degree* as they call it, and *but religious* worſhip, as they diminiſh it: I muſt confeſs, that, as *Religion* is ſo caild a *Religando*, from the Obligation it lays upon Man to perform it; ſo, it cannot, as yet, enter into me, that any thing is *true Religion*, or *truly Religious*, but what is made ſo, *Vi Præcepti*, by ſuch a command, which makes it binding, and obligatory to Man; is any thing Religion, which may be obſerv'd, or not obſerv'd? is any Act Religious, which may be done

or omitted, *ad placitum ſpontanei cultoris*? O what an Indifferent, what a Neutral, what a luke-warm Religion is this, which, when Man forbears, God is not offended, and when Man practiſes, God is ready to ſpue him out of his mouth, with
Iſ. 1. 12. a *Quis iſta Requiſivit?* The *DIVINE* himſelf tells us as much, *ſo then becauſe thou art luke-warm, and neither cold nor hot, I will ſpew thee out of my mouth*; and let them not tell me, that this threat is denounc'd upon the luke-warmneſs of him that pays the worſhip, and not upon the indifferency of the worſhip which he pays, leſt I tell them, it is the ſame fault, to obtrude that ſervice with too much fervour, which is, at beſt, but indifferent, if not an obſequious ſin, as to pay that ſervice, with too little fervour, which is ſo far from being indifferent, that it is a ſin of undutifulneſs, not to pay it: but is it, not a Neutral, not an indifferent worſhip, but a neceſſary duty? if ſo, ſo it is, by vertue of *command*, either from *God*, or from the *Church*

of

of God; That God hath not commanded this kind of worſhip, we ſhall ſhew anon; only, in the mean while let me tell them, that if they pretend this to be a duty, & their performance of it to be an obedience to the command of their God, then, this it ſelf, is not, in their ſenſe, a *Religious*, but by their own Interpretation, a *Divine* worſhip, in that they only obey that God in doing it, who commanded them to do it; If I do not worſhip God himſelf, and worſhip him infinitely, in reſpect of himſelf, and, as near to infinitely, as I can, in reſpect of my own devotion, when I labour to the utmoſt of my own indeavours, aſſiſted by his grace, to fulfil, all, or any, of his own immediate commands, I would fain know, when it is, or in what it is that they do, or I can, worſhip the God of us all, with a Divine worſhip. If they worſhip Saints or Angels, by vertue of a command from the Church of God (which very Church of God can only command, either that Gods own commands be obey'd, or that her

her commands be obeyd in the name of God, in thoſe things, which God, by leaving them indifferent, neither charg'd, nor prohibited, hath left to her prudence to conſider, and to her power to determine, not at all that any Sanction of hers be ſubmitted to, againſt the expreſs will of God) then they perform this duty, either ſimply, as the Church, conſiſting of ſuch a number of Men, commands it, and then it is not ſo much as *Dulia* to *Saints* or *Angels*,) but rather a *civill worſhip* of the Commanders; for, as the ſtream will never run up, any higher then the Fountain which feeds it, ſo, their obedience cannot be denominated by a more excellent ſtile, then that which belongs to the primary cauſe of their obedience; or elſe, they perform this duty, as the Church, not conſider'd as ſuch a number of Men, but as infallibly aſſiſted with the Grace, and direction of God, Injoins it, and then, their worſhip of Saints and Angels, is not ſo little as *Dulia*, but ſo much as *Latria*, in that the Direction of God is the principal

principal cauſe of their worſhip, and the ſervice perform'd to Saints and Angels, it being not perform'd to them, as they are Saints and Angels (for, ſuch they are, though God, and his Church never bids the worſhip of them) but becauſe God hath commanded it, either by himſelf, immediatly, or by his Spirit reſiding in his Church, is as much a *Latria*, and worſhip of God, as Prayer to God himſelf, even privatly, becauſe he hath commanded it, or Prayer to God, in a ſet form of Liturgy in his Houſe, becauſe his Church hath preſcrib'd it, is a *Latria* and worſhip of God; *eâdem poſitâ cauſâ, idem ſequitur effectus.* Thus, for ought I yet ſee, their diſtinction of *Latria*, and *Dulia*, and *civil worſhip*, grounded upon, and proportion'd to (as they tell us moſt triumphantly) the three ſeveral degrees of Excellency, that *of God*, that of *created, but ſupernatural, grace and glory*, that *of worldly Excellency*, (which, they truly ſay, are as much different, as God, Heaven, and Earth) is, as to their preſent uſe

of

of it fallen to the ground, and hath deſerted them to a *Palinodia Canenda*; for, though in all theſe, the Excellency Inherent in the ſeverall ſubjects is That, which Is worſhipped, yet the *Cur ſit*, in all of them, is the *Command of God*; els, the wiſeſt of the Heathen (who, often, do that, which is *Bonum*, but not *Benè*, for want of underſtanding the Right Cauſe for which they ſhould do it) do worſhip aright, becauſe they pay Reverence to the moſt Excellent object of Worſhip, though they pay it not according to the Command and Direction of That Chief Excellency; els, the ſame Heathens Reverence their Kings aright (for, that of the *King* is the Inſtanc'd worldly excellency which Inferiour men ought to Reverence) though they do not Reverence them διὰ τὸν Κύριον; and is there not more Regard to be had, in the Reverence and Adoration, which we Pay to the Chiefeſt Excellency of all, even to God Himſelf, to the *Why* we do it, then to the Bare doing of it? But, of this no more. Rather,

1 Pet. 2. 13.

16. To

16. To take off from the Worſhipping of Angels (and by conſequent, from the Worſhipping Saints too; for, the Reaſon of their *Dulia*, drawn from Grace, and Glory, is equally valid, or equally Invalid, as to both) Let me give you two Reaſons, One Negative, out of the Hiſtory of *Moſes*, and the Other, Poſitive, from the Command of Chriſt.

17. Why is it, that *Moſes*, in the Hiſtory of the Creation, either ſpeaks not at all of the Creation of Angels, in ſo much that ſome ſay, the Angells were Created long before that Hiſtory, which *Moſes* wrote? or els, that He ſpeaks of their Creation, ſo obſcurely, that ſome ſay, they were Created, when God made the Heavens, others, they were Created, when God ſaid *Fiat Lux*? why this, either preterition, or Intricacy? but that it is a much leſs Miſtake, and no ſin at all, when Man is Invincibly, Or Supinely and Careleſly, Ignorant of the time in which the Angels were Created, or whether they were not Created before any *Time Was*; (Time, which the Philoſopher de-

fines

Ariſtot. c. de quanto. fines to be *Numerus Motus*, and which *Motus* relates to Bodyes, being That, which the Bodyleſs Angells are very little concernd in—) then, to know, ſo Curiouſly, of them, till Man does Idolize them? Idolatry, we all know, was apt to creep into the very Cradle of the world; the Serpent (which Himſelf was the firſt, and the early Idoll, in being liſtned to more than God) did not account it as any of his ſmall skills, to wrapp a ſuperſtitious Adoration in the Mantle of antiquity; In the firſt Book of God, we hear of an *Abraham* before any tidings of an Angel, of that *Abraham*, who is the Father of the Faithfull, who, it is like, would teach the people, the ſame Faith, which himſelf did bear to God alone; of whom, it is firſt recorded that *He Believed in the Lord, and he counted it to him for Righteouſneſs*, or, in the *Dowai*-Books, *Abraham believed God, and it was Reputed to him unto Juſtice*, and then, in the Chapter after the firſt newes of an *Angel*, and the firſt buſineſs of an *Angel* in *Scripture*, was, to ſend back *Hagar*

Rom. 4. 12.

Gen. 15. 6.

to

to her Miſtreſs *Sarah*, from whom ſhe had Fled,-- *And the Angel of the Lord ſaid unto her, Return to thy Miſtreſs, and ſubmit thy ſelf unto her hands*,-- perhaps, to ſignify that, leaſt of all, would they themſelves robb That God whoſe ſervants, and Miniſters they are, of the Honour due to him from any their fellow-ſervants, when they were ſo Jealous of the Honour of *Sarah*, to ſend back her ſervant to her, and to charge her, carry her duty along with her; leaſt of all would they Superſtitiate thoſe into a wrong worſhip, who tranſlate that place — *And the Angel of Our Lord ſaid unto Her* —— And why may not this be the Reaſon of the Concealement of the Angels Creation, as well as of the Concealement of *Moſes* his Sepulcher, to prevent Idolatry? ſince themſelves ſay, in their Marginall Note upon That part of the *ſixt verſe of the* 34. *Chapter of Deuteron:* — *And no man hath known his ſepulcher until this preſent Day* —— (ſo they render it) *Onely Angels, whoſe Miniſtery God uſed herein, knew the place of his Buriall: leſt the Jewes,*

Gen. 16. 7. 9.

Doway.

prone

prone to Idolatry, might have honourd him for God, I add to their Interpretation — In honoring him, with That ſpiritual worſhip, which is due to God, though they never miſunderſtood his very Body to be God.

Matth. 22. 37, 38, 39.

18. And does not Chriſt Himſelf ſeem to Debarre the Angells from any, the moſt Minute Adoration, when He ſayes, *The Firſt, and Great Commandement, is, Thou ſhalt love the Lord Thy God with all thy Heart, and with all thy Soul, and with all thy Minde; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as Thy ſelf*? That firſt Commandement is the ſummary of all in the firſt Table; and that ſecond, the Abridgment, and conciſe comprehenſion of all in the ſecond; That ſo they are, the very Naming of this Command--Love thy Neighbour, *the Second*, does ſufficiently evidence; elſe in our account, the *Not making of Graven* muſt be the ſecond, and in the *Roman* account the *Not taking in vain*—In neither of theſe, is there roome for Angel-Adoration; not in the firſt; for, if the ſubordinate love of Angels muſt be underſtood there,

there, lest we should bestow more than *Love* upon them, God is content (as a prevention of That errour,) to challenge no more than *Love to His very selfe*; tis Αγαπήσεις, both in *St. Matthew*, and in *St. Luke*, 10. 27.
tis, in neither of them Λατρεύσεις, no, nor προσκυνήσεις neither, which properly signifies *ad Pedes alicujus advolvi*; the Devill was as goodly a Grammarian, as He was badly Ambitious, when He said, even to Christ Himself, ἐὰν, πεσῶν, προσκυνήσῃς, *If thou* Matth. 4.
wilt Fall down and worship; and our 9.
Saviour's Answer is very considerable in that very word Προσκυνήσεις, V. 10.
thou shalt Worship, thou shalt fall down to (twas an Ancient, and every-where practise — Θεῶν εἰ γόνασι κεῖται) *the Lord thy God*, and Λατρεύσεις, Him only shalt Thou serve; the *Only* is to be referd to the worship by Falling down, (for That was it which Satan calld for,) as well as to the *Latria*; does the word *thou shalt Love*, mean *Latria*, and That only? then, that meaning of the word does shut out the Angell from any share in it; dos it mean *Latria* and *Dulia* too? then

the next words Κύριον τὸν Θεόν σου, *the Lord Thy GOD*, does ſhut out the Angell from any ſhare even in *Dulia* too; for, thus to love the Angell, is to eſteem him as the Lord our *God*; and leſs hope is there for the Angel to be Reverenc'd in the ſecond Commandment; for, an Angell is not ſuch a Neighbour of ours, as to be our Father, or Mother; I never yet heard of a ſhe-Angell, He is not ſuch a Neighbour, From whom we can take away, or to whom preſerve; not ſuch a Neighbour, whom the very'ſt Sodomite alive can defile, nor whom the very'ſt Saint alive can make more Chaſt; not ſuch a Neighbour from whom any High-way-Man can Robb ought, or to whom any Magiſtrate can Reſtore ought; if there be any hope at all, tis in the next command, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour*, which, as it is Principally meant againſt That kind of falſe witneſs, which does Really Prejudice and Indamage my Neighbour, ſo it is not, at all meant againſt the Defrauding, either *my Brother whom I have ſeen*,

or

or the Invisible Angells of God, of any part of Religious worship; for, I must love my Neighbour *as my self*, and would I also, be thus worshipt? thus Religiously? *What soever ye would that Men should do unto you, do ye even so to them*; I would, if it were possible, have the love of all, and, because so I would; let who will Reward with hate for my love, I will *Restore That, which I took not away*, and pay him back Love for His Hate; but I will neither Take, nor Give to any Man, what I owe only to my *God*; if they say, because of the word Ἀνθρώπους, in that Text, this is the Law only of Man to Man, and none at all of the Law of Man to Angells, or of *Whole* Man to *Half* Man, to Saint Departed, from His own Body, as well as from our society, they must give me leave to tell them back, out of my Saviours words, in the Close of that Text, that *This*, and nothing els but *This, is the Law*; if, because in Scripture, *God* Himself is often Parabled, by the Name of *Man*, they will needs Include *Angells* too, in the word Ἀνθρώπους,

Matth. 7. 12.

Psal. 69. 4.

Let them give me the example of One Good Angell that hath thus worſhip't Man, unleſs him who is αὐθρωπος, and of whom God Himſelf hath ſaid—*Let the Angells of God worſhip HIM*, and I will allow them a whole thouſand of Men, to *do even ſo* to him, to worſhip Many Angels more. And, in the laſt place, if their *Excellency above Nature* be the *Baſis* to Uphold, and the *Diplomata* to require a worſhip above *Civill*, I would know but one thing more, and I have done with This; According to the Equity of that Rule, that, which is More excellent, does deſerve more of This worſhip; why then is it, that this man chooſes a *Matthew* for his Saint; and the Confeſſor of that man puts a *Peter* upon him for his, aſwell as a third makes a choice of a *Virgin Mary*, and a fourth has a beloved *John* taskd upon him? if the *Virgin* be a better Saint, than the *Publican*, why has *Matthow* more of one mans Devotion than ſhe? if *John*, the other Son of the *Virgin Mary (Woman, behold Thy Son)* is a more excellent

Heb. 1. 6.

John 19. 26.

Saint

Saint than Denying *Peter*, why is Another, more proſtrate to *Peter*, and leſs, if at all, to *John*? or, if *Peter* muſt be the better Saint, tis but aſking the ſame queſtion backwards; and why, is any one, even the beſt of theſe, more worſhipt, alone, than herſelf with the whole Society of Saints, and Angels? Since, if they are Catalogu'd together; None of Her Excellency is left out, and all of theirs is put in?

19. The Religious worſhip of praying to Saints and Angels is, *Ex Confeſſo*, part of that worſhip which is due to God; but then, All, that is due to God, they pay not to Saints, and Angels, becauſe they *Sacrifiſe* not unto them; Literall and proper Sacrifices they muſt mean; for thoſe Other *Sacrifices of Praiſe & Thanksgiving*, they offer to Saint and Angell, and thoſe other Sacrifices, *with which God is well pleaſed, of doing good and Communicating*, they offer even to Men; to their God, and Chriſt, what do they offer? they offer even *Chriſt Himſelf*; will they thus Pay Him, with nothing els, but his own Heb. 13. 1. 6.

Heb. 10. 14.

Coin? will they multiply the offerings of Christ, notwithstanding *He, by ONE Offering hath perfected for ever them that are sanctified?* Will they multiply Christ himself, whilst every one, that Receives, has *All Christ*, and yet All Christ is still in Heaven too, and all this Bodily, notwithstanding that assertory Truth of the Heathen Man, founded upon the unalterable Principles of Nature, which, as *the Law, Christ came not to destroy, but to fulfill*,

Matth. 5. 17.

In Plauto Amphytrio, Sosiam alloquitur, qui se Domi ait esse, cum peregre sit, Corpus christi, Domi? in Cœlorum Cœlo & tamen peregre, in terrâ, in Hac Terra, & in Illa? in Hac, & in Illis? in Hoc ore, & in Illo? in Hoc, & in Illis?

Tun' id dicere audes quod nemo unquam Homo antehac
Vidit, nec Potest fieri, Tempore uno,
Homo Idem Duobus Locis ut Simul Sit?

Quæ neq; Fieri Possunt, neq; Fando unquam accepit quisquam, Profers.

Were their Christ not yet ascended; were He still, Bodily upon earth, though without any Consecration of theirs, which, as the Poet sayes his verses can bring down the Moon,

—De Cœlo possunt deducere Christum

Had he erected almost All of Christianity, had and not yet Instituted the

the Holy Supper, they would then have nothing at all to Offer to their Chriſt, and to His Father, but of the ſame kind, Prayer, and Praiſe, which they offer not to Him alone, but to him, and to Angell, and to Saint too, unleſs they would relapſe into aboliſht Judaiſm, and Sacrifiſe a *Bullock* ſtill; ſince, therefore, we cannot be perſwaded to worſhip, Saint, and Angell, as they do, though in an Inferiour, yet in a Spirituall degree, ſince we cannot be wrought upon to Sacrifiſe, as they pretend to do, *Really*, but only, in *Commemoration*, as Chriſt hath taught, *Do this in Remembrance* of me, I muſt take leave, in one word more, to take off this worſhip from Saint and Angell, in that very word, upon which they Found their Miſtaken Duty, by which it may appear, they worſhip God amiſſe, in giving that worſhip, which is Peculiarly *His*, to that which is not *He*, and we worſhip God aright, by the peculiar debt of Invocation, though not by the Impropriety of Sacrifice, ſince it is as true as Goſpell *There is no more Offering*

Luke 22. 19.

Heb. 10. 18.

for

for ſin; which will make way into the Inquiry after thoſe which they cal the *Authenticall examples in Scripture*.

20. Amongſt the Reſt, it ſeemes to be warily done, that they Name not the 148. *Pſalm*, the *Pſalm* begins, *Praiſe ye the Lord from the Heavens*; their Note upon that, is, *All ye*
V. 2. *Heavenly Spirits praiſe God*; the *Pſalm* goes on, *Praiſe ye him all His Angells*; though in the form of the words, *David* Here ſeems to ſpeak to Saints, and Angels, yet Intentionally, He ſpeaks and prayes only to God, that Saints and Angels ſhould praiſe Him, and expects no more to be heard by Saint, and Reply'd to by Angell, then he believes *Sun and Moon, Heaven and Waters* can grant
V. 3. 4. a Requeſt, or that *Fire and Hayle, Snow and Vapours*, have eares, or
V. 8. *that Beaſts and Cattell, Creeping things and flying Fowle* can under-
V. 10. ſtand, or that *Kings, and Princes, and*
V. 11. *Judges*, are to be Worſhipt more than Civilly, or that *People* are to be
V. 11. worſhipt at all; and the Reaſon why all theſe ſhould *Praiſe the Name of the Lord* (as doubtleſs, they all doe,

Omnia

Omnia precantur, hymnoſq; concinunt ad Ordinis ſui Ducem; alia, Intelle-ctuali modo, alia Rationali, alia Senſitivo, alia Naturali) is expreſt verſe 13. —*for*, *His Name Alone is Excellent*; which though they Render *Is Exalted*, it matters not; ſince every Exaltation is Excellent *in ſuo genere*, and every excellency exalted; and if thus to be excellent, *ſuper omnia*, *to have His Glory above the Earth and Heaven*, be the Partiall cauſe of ſpirituall praiſe (for, the *Adæquate* Cauſe, is that excellency, and the Declaration of it, and the Command upon it) then, nothing els muſt at all partake of that kind of Worſhip, though in an Inferiour degree, all els being excluded by that *Alone-Excellent*, to ſignify, that whatever els it be, which has an Inferiour Excellency, tis not excellent at all, as to the Claim of this praiſe; for, throughout the *Pſalm*, *David* does only ſay, and often ſay, *Praiſe him*, and *Praiſe him*, and not, Praiſe Him thus, and thus, *in ſummitate*, whereby he aſſerts to God, not only the *Chief*, but the *All* of Praiſe; and in that word, *The* *Proclus. l. de Sacrif.*

The prayſe of all his Saints, or, as Tney, a *Hymn to all his Saints*, is only meant, that *God* is the Praiſe of thē al, that God, *who Inhabiteth the Prayſes of Iſrael*, takes poſſeſſion of them all, and will not divide ſtakes with an Inmate Saint, not that the Saints ſhould be a Praiſe, and Hymn, and Song one to the other; els, if their degree of Excellency be Title enough to a Degree of Spiritual praiſe, if That ſhould chance to be true, which *Macrobius* out of *Plato* tells us, and a *Councill* ſhould tell us ſo too, that *there is a ſeverall Siren ſitting upon each ſeverall Heaven, and ſinging praiſe to God*, we muſt ſing Spirituall Praiſes, not only to God (though only to God we muſt) not only to Saint and Angell (to whom we muſt not at all) but to that New Society of Sirens too.

Verſe 14.

Pſal. 23. 3.

Plato *cùm de Sphærarum cœleſtium volubilitate tractavet, ſingulas ait Sirenas ſingulis orbibus Inſidere, ſignificans Sphærarum motu, Cantum Numinibus exhiberi.* Macrob. in Somn. Scipion. l. 2. cap. 3.

But let us examin their grounds in Scripture. *Gen.* 32. 24. *There wreſtled a Man with him.* Their Note ſayes; *this Man was an Angel, and this wreſtling Spiritual, as appears by Jacobs earneſt prayer, and the Angels Bleſſing*; but whence comes this *Man* to be an Angell?

Angel? the Text Sayes not ſo; why is not this Man the ſecond Perſon in the God-head, who vouchſaſt to appear to *Jacob*, in the likeneſs of that man-hood, which he would, after, Take? why may not *Jacob*, V. 29. when he ſayes, *Tell me, I pray thee, thy name*, ſeem, to deſire a further and plainer knowledge of this Myſtery? and why may not the anſwer *wherefore is it, that thou doſt ask after my name* intend, that *Jacob* ſhould be Thankfull for ſo much Revealing of the Lord unto him, and that the plainer evidence of the ſecond Perſon, was reſerv'd to after Ages? what *Angell* will ever take upon him to Bleſs, and not declare the Commiſſion which God hath given him ſo to do? and whether it was that *Second*, or either of the other two perſons of the Godhead, V. 30. yet, for certain, *God* it was —*I have ſeen GOD face to face*; In the be- V. 1. ginning of that Chapter, *when the* V. 2. *Angels of God met Jacob*, ſo apparently, that they were diſcernd to be *Angels*, He does not call them *God*, but *Gods Hoſt*, He does not wreſtle, nor

nor pray at all ; and , if prayer to One Angell would be prevalent , how not much more , to More ? And why did He pray to One , but that He knew him not to be an Angell ? why did he not pray to More , but that he knew them to be Angells ? If it was an *Angell*, *Jacob* did worſhip him *as God* , in that he ſaid , *I have ſeen God face to face*, and this themſelves, upon *Exodus* , confeſs to be Idolatry , and , by conſequence , themſelves Idolaters , if this be their example ; but , They, and we, truly acknowledge *Jacob* , in that ſpeech of his, to have been no *Idolater*, therefore *Jacob* neither muſt be their example . ſo much as to Invoke an Angell ; for their Authority , how to Interpret that Text , I have neither Leiſure enough , nor Book enough to ſearch ; but it matters not , ſince *Scripture* , under which Head That Argument is made , Anſwers for it ſelf ; it does ſo again ,

Geneſ. 48. 16. The Angell (*that delivereth me* , ſayes their Tranſlation) *which Redeemed me from all evill, bleſs*

bleſs the Lads; they ſay true, that we ſay, This Angell muſt be underſtood of God; they ſay, we indeavour to prove this, out of the 31. and 32. *Chapter*, not onely ſo, we are not ſo far to ſeek; we will prove this out of the very words, the Context, and your own Tranſlation, and Comment; you ſay, it is evident from this place, that the Angell (*He, that is ſo calld*) deliverd *Jacob* from evill, what? from All? you do well to leave out that word, when you mean a *Created Angel*; but That word is in the Text, becauſe of which you ought to Mean the *Creator God*; for, who els, can deliver us from *All Evil*, bebeſides that God, to whom our Chriſt hath taught us to Pray ——*Deliver us from Evill*? Amongſt All the evils, from which *Jacob* was delivered, was not a ſtarving hunger one, when he was Fed firſt, out of *Egypt*, and then, in *Egypt*? himſelf reckons right, when he maks mention only of that great Comprehenſive Bleſſing, to Feed him, without which he could not have Injovd any one of all the reſt? and was it not God which did this for

Matth. 6. 13.

for him ? and by contexture, was not God the *Angel*, who did this, and all the reſt ? Looke one verſe backward, and you may read in your own book; *GOD, in whoſe ſight, my Fathers, Abraham, and Iſaac, have walked, GOD, that feedeth me from my youth untill this preſent day, The Angel, that delivereth me from All Evills, Bleſs*——give me leave to tell you, that *God* and *God*, and *Angel*, are the *Nominative* before the *Verb Bleſs*; and certainly, if *God* does Bleſs, we are ſecure enough, though we never Invoke His Angel which he hath Made; and that the Angel, after, is the ſame with the God before, appeares very probably, in that he is no more ſeparated from God, the firſt and ſecond time nam'd, than God the ſecond time nam'd, is from God the firſt, not with an *And*, but only with a *Comma*; *Non quiſquam Hanc Verborum Forman Concepit*, ſayes *Athanaſius*, *Det Tibi Deus, & Angelus*, if he meant a Created Angel; tis the Son of God, whom *Jacob* prayes to, *Hunc enim Magni Conſilii Patris Angelum noverat*,

Serm. 4. contra Arrianos.

verat, whom the Prophet calls *Angelum Fœderis*; Your own Note there, is, *Chriſt is the Angel of the Teſtament*; Can you imagine it poſſible to be Demonſtrated, that This *Chriſt* is not the *Angel*, whom *Jacob* prayes to? Your ſelves muſt be ſomewhat more than *Angel* thus to Dive into the ſecrets of His Spirit; Not to deſire you, with *Cyril's Quæſo* to it, that you would not defame That Holy Man, but, with a *Quæſo* and an *Obſecro* too, let me even Beſeech you, that you would not Diſhonour our *Chriſt* ſo far, as, Peremptorily to Robb Him of That Prayer, which, for ought you know, *Jacob* directed to *Chriſt* Himſelf; to robb Him of doing that good to *Jacob*, which, for ought you can ever diſpute to the Contrary, *Chriſt Jeſus* may have done by Himſelf, and without the Miniſtery of His Angells. In *Exod.* 2. and 32. not one word of worſhipping Saint, or Angels; in the One, there is required a Reverent Addreſs to God Himſelf, in the Other, is reprehended the Making and worſhipping a Molten Calf.

Mal. 3. 1.

Lib. 3. Theſaur. c. 1.

21. Indeed, in *Numb.* 22. the

ſame

ſame *Balaam* worſhipt the Angel with Religious worſhip, in their Notes upon the 31. verſe, which ſame *Balaam*, in their own Notes upon the eighth verſe, *Conſulted his Falſe God, whom he ſerved, and called him the Lord, not knowing our Lord God Almighty*; the Authour (ſince ſuch was their Character of Him) might render the practiſe well worthy ſuſpicion, if not abomination alſo, even to them who cite him with ſuch a mark of diſgrace.

22. *Joſhua* 5. and (with them) *verſe* 15. *Joſeph fell flat on the ground, and Adoring, he ſaid*—— Adoring of him, who ſaid *verſe before I am a Prince of the Hoſt of our Lord*; why not The Prince? which the Word equally beares, why not—The Lord? ſince there is no *Our* in the Originall; (I have obſerv'd that to be a frequent zealous miſtake, *Our* for *The*) and then, All he denyes, is, that he is the *ſame Perſon*, for he is not Lord, and Father; not, that he is the *ſame Nature*, for, the Son, is *Lord* and *Prince* too; and the Son it is, that ſaid this, who, in the Right opinion of the Ancients, did often in the

the Old Teſtament, appear in a Similitudinary fleſh, as, in the fulneſs of Time he came, in a Real Fleſh; and who, in this Text, was truly worſhipt, if not as the *Son*, yet, as *True God*; his Name does atteſt this, *the Lord*, *Ch. 6. v. 2.* (ſtill they call it Our Lord) 'tis *Jehovah*, a Name incommunicable to any but God; nay, it is the *Lord* too, in that very ſtile, in which he delivers himſelf to *Joſue*——*the Prince of the Hoſt of the Lord*; All the Angels in Heaven, and all the Saints there, and in Earth, are his Hoſt, and who but God is Prince of all theſe? if it be an *Angel*, then that Angel is, in one Notion, a Captain, & Commander in Chief, as being a Prince, and in another Notion, a Subject, and under his own Command, as being Part of that Hoſt, of which himſelf is Prince. Nay, let me ſay it, (and not be told of a *Petitio Principii*, for I have Scripture for what I ſay) his very accepting of this Honour done to him (ſince it is evident and unſcrupled, that he was no leſs than Angel) argues him to be more than

Angel, as much more as God; *I fell*, ſaies St. *John*, *at the Angels feet to worſhip him, and he ſaid unto me, See*
Rev. 19. 10 *thou do it not, I am thy Fellow-ſervant, worſhip God*, in that very form and poſture of Worſhip in which *Joſue* fell down; and you have the ſame again, *totidem verbis*, *Ch.* 22. 8, 9. and, if that may adde any thing to the weight, 'tis not onely in the *laſt Chapter*, but, in the ſame Chapter too, in which this alſo follows, *If any man ſhall adde unto theſe things, God ſhall adde unto him* (he *ſhall* do it, no Angel ſhall ſtop his
V. 18. hand) *the Plagues that are written in this Book*; enough, with the Grace of that God, to make a Man ſolemnly bethink himſelf of that Counſel of St. *Paul*, not onely *Let no man Beguile you of your Reward*, but, if St. *John* may interpret him, Let no man *Plague* you, inſtead of *Not Rewarding* you, Plague you with more Plagues than thoſe on *Egypt*, with all the Plagues which God hath denounc'd in both his Volumes, Let no Man (nay let no Angel neither) Beguile you, μηδεὶς, being

ing *Voluntary in Humility, and the Worſhip of Angels*; ἐν ἰῳ θρησκείᾳ; it ſignifies *Religion*, that very Name which they put upon it, a *Religious Worſhip*. Col. 2. 18.

23. Their Figure 3, by enquiry into *Joſhua*, is not there concern'd; for, though I was apt to believe they borrow'd all their Arguments from *Bellarmine* (in whom I find them all, and to whom, as well as to them, I reply) and, by the preposterouſneſs of 5 before 3, might well conjecture, they did not mean *Joſue*, yet I was willing not to ſpare my own pains, but to be exact, even againſt an Imaginary Poſſibility of Objection, that I had not reply'd *ad Idem*, but made choyce of Texts which they never urg'd, and which themſelves taught me to anſwer; therefore, to follow them, and their *Bellarmine*, I go on to examine

24. * 3 *Reg.* 18. *When* Abdias *was in the way*, Elias *met him, who when he* (Abdias) *knew him, fell on his Face, and ſaid, My Lord, art not thou* Elias? Their Note ſaies, Abdias *adored* Elias *as the Prophet of* * Called with us, the Firſt Book of Kings, cap. 18. ver. 7.

God, and a Holy Man, with Religious Honour, called Dulia. Did he ſo? I trow, not; not onely becauſe this *Dulia* alſo is due to God, in Chriſt's own account, and therefore not payable to any elſe, but God himſelf; for, when our Saviour Chriſt ſaies, *Ye cannot δουλεύειν, ſerve*
Mat. 6. 24. *God and Mammon*, two ſuch contrary Maſters; He ſaies it, upon the neck of this, as a ſtrong probation of
V. 23. it; *No man can δουλεύειν, ſerve two Maſters*, not onely two, which are contrary, as God and Mammon, but two, which are two, though in a ſubordination, as God and Prophet;
Rom. 6. 16. *His Servants ye are, to whom ye obey*, ſaies St. *Paul*, who himſelf would not be obey'd, no nor follow'd neither, in his Perſon, but in his holy Doctrine, and exemplary Life, as, in both of them, he follow'd Chriſt,
1 Cor. 11. 1. *Be ye Followers of me, even as I alſo am of Chriſt.* When he does but leave out the Name of Chriſt, he does not Command, but Beſeech,
1 Cor. 4. 16. *I beſeech you, be ye Followers of me*; *Salute* indeed we muſt *all them that*
Heb. 13. 24 *have the Rule over us; I, and obey them*

them too, and ſubmit our ſelves unto them, but we muſt onely obey their Precepts, and ſubmit unto their Counſels, and not pay (what we owe not) a Religious Worſhip to their very Perſons; neither This, which we owe not, nor Contempt, which we do owe, not to pay; what we owe, and how we are to pay, is involv'd in the ſeventh verſe of that Chapter, *Remember them which have the rule over you, who have ſpoken unto you the Word of God.* According to that Expreſs Word, or the Evidently Neceſſary Deductions thence, we muſt not onely greet, and mind them, but obey and ſubmit unto them—But, after all this, firſt, is it Obligatory enough, that the Scripture tels us, ſuch a thing was done, though it commands not us to do the like? if ſo (not to heap up Conſequential Inconveniencies, but to be *Civil* to them whom I muſt not *Adore*) the *Doway*-argument from an Idolatrous *Balaam*, muſt ſtill ſtand in force, and the *Bellarmine*-argument of an Irreligious *Saul* Adoring a Diabolical Apparition inſtead V. 17.

ſtead of the Soul of *Samuel*, muſt not onely be Logically concludent, which it is not, but alſo Theologically binding, which it much leſs is; but, ſecondly, the Proſtration of *Abdias* to *Elias*, was not a Religious, but a Civil Worſhip; it was, indeed, to a Prophet, a holy Man, but that does not Specificate the Act, nor any more make it a Holy, than a Prophetical Worſhip; for, when they ſay, the Holineſs of the Man Bow'd to, was the Cauſe of the Bowing, yet they muſt mean the Religiouſneſs of the Bowing to be inherent in him who did Bow, and not in him to whom; But not this neither; This falling on the Face was an Outward and Civil Reverence, nor did the Heart it ſelf mean it any more, as far as it is poſſible for Man to diſcover; if it be pretended otherwiſe, let me deſire to know where that Perſpective is, and of what it is made, which lets in the Eye of one Man into the Heart of another; nor was the Heart of *Abdias* deceitfull, in that it did mean this, this Outward and *Civil* Reſpect,

which

which was writ in Broad Letters upon his Bending Face; neither is this Civility of respect confin'd to the Secularity of the Object, but dilated to those Created Excellencies, which are Spiritual also, not as they are *Spiritual*, but as they are *Created Excellencies*, with abstraction, from Spirituality, not *Actu Negationis*, by Denying them to be Spiritual, but *Actu Præcisionis*, not Considering them in the *Species* of Spirituality, but in the *Genus* of Excellency; Nay, but what if I shall say, a Civil Honour is due to any of these Excellencies (throughout, I mean, as *Doway* does, the Excellencies which inhere in Living and Rational Subjects, and not, as *Persia* does, the Excellency of a Liveless, though Life-giving *Sun*) even in their Spiritual Capacity, and Determination? I am yet to learn wherein the Errour consists, if so I shall say; especially, when those Excellencies, even Spiritual, and *Quà* Spiritual too, are conspicuously before our Eyes, they evidencing their Spirituity to the Eyes of our Mind, though

though thoſe in our Head ſee onely Bodily Appearances, and either they addreſs to us, or we to them; In the Humbling Poſture of *Abdias*, the Proſtration of the Body (which is all the Text tels us of) was ſolely and entirely Civil; and ſuch a Civil Reſpect (by Bowing, or, by what other Cuſtome the Faſhion of the Countrey does expreſs Civility by, to ſtir the Head, or the Hat, or to lay Hand on Breaſt) is Due to the *Paſtoral* Authority from the Unorder'd *Lay*, by a Reaſon which equally concerns them both, that the one may be Excus'd, in that he hath Paid it, and the other Satisfy'd, in that he hath Receiv'd it; that neither he, who hath them not, may lye under the Slander of Contemning holy Orders, nor he who hath them, lye under the Suſpicion of being Contemn'd; Would God appoint ſuch an Honour to be paid to his own Officer, for the Receipt of which Debt, that own Officer of his could never give any Acquittance, nor be really ſenſible that he hath receiv'd it? He is Man, though a Spiritual

Man,

Man, that pays this Honour; He is no more than Man, though a more Spiritual Man, that receives this Honour; and therefore, in reſpect of both of them, the Honour is to be paid by one to the other, ſuch a way as is cognoſcible to Man; and no way is ſuch, but the way of paying Secular, Outward, Civil Honour; He that does this, and does not mean it, does deceive himſelf more than me, for the Outward Honour is paid, though Un-willingly; He that does mean more than this, even a Religious Honour (any otherwiſe than as the paying of Civil Reſpect is a Duty which Religion commands) deceives both himſelf and me; himſelf, in paying that which he does not owe; and me, in offering that which I will not receive: the *Lay* of *Rome*, and the *Lay* of *England* (of Old *England*) agree in paying this Outward Reſpect to the Miniſter of God, and I am perſwaded, the Unlearned Lay of *Rome* (who, as they underſtand it not, have never heard of this Charm-word *Dulia*) do it with the ſame Integrity, as the well-taught

taught Lay of *England*; Since therefore the Outward Act is equally perform'd on both ſides, let the *Romiſh* Teachers either call it as it is, an Outward Worſhip, if they will not endure the word *Civil*, or, in reſpect of the Perſons to whom it was perform'd, Angelical, to Angels, or, to whom it is perform'd, Humane, to Men, or by any other Allowable Name, and, as to this Point, we will no longer be two ſides, but one; or elſe let them produce one Command in Scripture, or one Lawfull and Imitable Example, wherein the Internal, and Religious, and *Dulia-worſhip*, is as *Evident* as the External Proſtration, and we will, in *Seneca*'s Language, *Manus dare*, without that *Puta* of his, and with a more Certain Concord, and in that Apoſtolical Expreſſion, we will *give unto them the Right Hand of Fellowſhip*, and they ſhall be *no more Strangers and Foreiners, but Fellow-Citizens with the Saints*; or, if they will not break the Word in two pieces, giving the Angel his part, by himſelf, and Man his, by himſelf, let them accept

Gal. 2. 9.

Eph. 2. 19.

accept of St. *Auſtin's Charitative* Reverence, inſtead of their *Religious Dulia*, and we have done again: But becauſe this Controverſy, which was begun out of *Scripture*, ſhould not cloſe with a *Father*, a *Pater Patratus*, I will conclude with a Text out of him, whom *Rome* does more peculiarly own for a Father, a Text appoſite to the whole Matter in hand, and Refutative of their whole Interpretation; 'tis that in 1 *Pet.* 2. 17. Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, *Honour all Men, Love the Brotherhood*; 'tis a Precept in his ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ, that's the Title of it, his *General*, or (if they love that word more) his *Catholick* Epiſtle, and therefore does oblige Every Man to the performance of it; What? muſt *Every* Man *Honour* to *Every* Man? the Greater to the Leſs? for, the Greater is *One* in the *Every*, and the Leſs is *Another* in the *Every*; Upon what Foundation then ſtands that Diſtinction (which it ſelf is the foundation of all this Controverſy) of *Excellencies*, into *Divine*, *Religious*, and *Natural*? Whence that *Theſis*,

Theſis, that the Subjects, in which theſe are, require from their Inferiours, in all theſe kinds, a Diſtinction of Worſhip, according to the diſtinction of Excellencies, which are ſeverally in them? Since it is an Apoſtolical (nay, which with ſome, is more than that, a *Petrine*) Truth, that even That, which is, in it ſelf, Leſs, and Inferiour, in reſpect of Excellency is yet the true and proper Object of Worſhip, and Honour, even to That which is Greater, and Superiour, in reſpect of Excellency? and yet All Men are to be Honour'd, even the Meaneſt of all, which throws a Block in the way of *Excellency*; and again, All Men are to be Honour'd with no more than a *Civil* Honour, which throws another Block againſt *Dulia*; that All Men are to be Honour'd, is the expreſs Doctrine of the Apoſtle; that amongſt them all, the Miniſterial Men (who are part of all, and therefore involv'd in the ſame Worſhip) are to be Honour'd onely *Civilly*, is grounded upon that word which St. *Peter* in the ſame verſe,

(for

(for, certainly, he would not uſe the ſame word, in one and the ſame verſe, to one & another ſenſe) uſes whereby to expreſs *Civil* Honour, Παντας τιμησατε, *Honour All Men*, and, ὁ Βασιλεα τιματε, *Honour the King*, therefore None of All are to be Honour'd with Another, a Bigger Honour, than the Biggeſt, the Chief of All, the King; for, in the King's Name it is that they themſelves iſſue out all their Writs for *Civil Honour*; * *No Chriſtian doubteth but he honoureth God with Divine Honour, and the King with Civil*; which very expreſſion of theirs, (beſides that it is *Argumentum ad Hominem*, that the Miniſter muſt be content with Civil Honour, with that of the ſame kind, becauſe in the ſame word, which is due to Kings) is yet one Argument more againſt their *Dulia*, for certainly it does more agree with the Principles of Sanctify'd Reaſon, to believe that, which *All Chriſtians* believe (a *Divine Worſhip*, *and a Civil*) than that, which only *Some Chriſtians* believe (a Religious Worſhip, which is below Divine, and yet

* In their Notes upon Exod. 20.

yet not Civil, Above Civil, and yet not Divine) But one word more, and I have quite done; and, in that one word, let me take in the entire verſe, and tell you, that that takes in all thoſe Excellencies they have nam'd, and yet takes off the *Religious Dulia* from the middle excellency, and applyes to it onely a Charitative Honour; *Honour all men*, ſaies St. *Peter*; then he diſtinguiſhes thoſe All, into *King*, and *Brotherhood*; in *King* he includes all Heathens, but eſpecially, the Supreme, though a Heathen, the Then-King being ſuch; in Brotherhood, he includes All Chriſtians, but eſpecially, thoſe Prophetical Miniſters, the Goſpel-*Elias's* in whom *Doway* inſtances; This, I take it, is a very Logical and Rational Interpretation; elſe the Apoſtle does not comprehend in the two *Species* of *King* and *Brotherhood*, All thoſe whom he comprehended in the *Genus* of *All Men*, and it is well known, *Membra Dividentia* muſt be *ejuſdem Latitudinis cum Diviſo*, and *illud totum abſorbere*, ſo that there

there can be nothing *Potentially*, in the *Genus*, which is not *Actually*, in this, and that *Species*, *Simul ſumptis*, nothing in *All Men*, which is not in *King* and *Brotherhood*; for, though *Eſtius* ſaies, by All Men he means either Men in Authority, or Men of Holineſs, and ſecludes the Ungodly Man from this Honour, yet we muſt involve him too, in his Perſon, though not him, in his Impiety; He too, in his Eſſential and Conſtitutive parts, and in the Conſecutive Propriety of his beſt part, is the Workmanſhip of the ſame God, who made the Hodieſt Man alive; and, in this ſenſe, and for that Gods ſake, is an Object well worthy of Honour; and yet, not in this neither, as if there were any thing of Excellency in him that *Is* Honour'd, above him that *Does* Honour; but, though not *in All things*, yet, in reference to the Workmanſhip of God, an *Equality*; and becauſe, with Relation to God, the *King*, and *all Heathens*, to whom God gave *Power* and *Being*; the *Miniſter*, and all *Chriſtians*, to whom God gave *Orders* and *Holineſs*,

ness, are to be Honour'd, therefore is the *Fear* of that God, who is the Cause of the *Love* to the one, and the *Honour* to the other, plac'd in the midst betwixt them both; let them shew, that God any where commands that kind of Religious and *Dulia-Honour* which they apply to Creatures, as we have shew'd them one, and can shew them a whole Sheet of Texts, that God enjoyns a Charitative Respect, and, *actum est*, we will lay down the Cudgels.

* With us the second of Kings, 2. 15.

25. 4 *Reg.* 2. 15. *And the Children of the Prophets said, The Spirit of* Elias *hath rested upon* Eliseus, *and coming to meet him, adored him to the Ground*; This Argument is *in eâdem Navi* with the former, and the same *Rudder* will serve to steer it in its Right Course.

* With us, Ps. 99. 5. and worship AT his Footstool.

26. *Psal.* 98. 5. *Exalt ye the Lord our God, and adore his Footstool, because it is holy.* Their short Note after that verse, tels us, *the Hebrew Doctors understand this, of the Ark, the Doctors of the Church understand Christ's Humanity*; their Long

Long Note after the whole Pſalm, tels us, that *the Humanity of Chriſt is to be adored in the holy Euchariſt:* In this they follow *Bellarmine* to a hair, and will erre, and digreſs honourably, becauſe ſo they think he does; but the whole objection from hence, if we conſider what *he* and what *they* would adapt this Text to prove, we may ſafely enough *ne pili quidem facere*; he applys it, to prove *the invocation of Saints*, and they do ſo too; for, immediatly after theſe words,--*the Church honoured Saints and their Reliques*--follow theſe,--*neither want there authentical examples of holy Scripture, whereby the ſame* (the honouring of Saints, and their Reliques) *is proved*; amongſt the Texts, in which they inſtance, this, *Pſ.*98. is the laſt, explicity, though it be backt with--*And elſewere*; if, by that *foot-ſtool* is meant the *humanity* of Chriſt, and by worſhipping that humanity, *the honouring of Saints*, I muſt take leave to tell them, ſuch an inference is not *Chriſtian*, no nor *Romiſh* neither it is *Socinian*, nay;

and *Mahumetan* too; if it proves that *Saints and their Reliques* may be honour'd, it preſumes no more, then that *Chriſt* was a *Saint*, and his *humanity* the *Relique of a Saint*; and this, the too Rational, and too ungraceful *Socinian* will confeſs, nay, the neither Graceful, nor Rational *Turke* will not deny, that *Chriſt* was a *holy Prophet*, an *exemplary Saint*; but, no more of this, becauſe it is only a defect in their Logick, and not a purpoſe to diſhonour their Saviour, by only Sainting of him; only let them pardon me that I take ſo much notice of their *digreſſion*, as to digreſs my ſelf, in the Confutation of it, and, if they will, let them thank me that I call it no more; but *ad rem*.

27. There is much to be reply'd; &, though they talk much of the Fathers who ſenſe it the ſame way with them, yet I doubt not but they will grant me, that one *Scripture*, which is evident, and undoubtful, is a more allowable interpretation of another Scripture, which is obſcure and ambiguous, then one *Father* is,

and

and that many Scriptures are more allowable then many Doctors of the Church; Therefore, first let me open that Text, by Text Parallel to it; and, though they will not take notice of the words of our Translation *worship at his foot-stool*, yet, in this, I shall not *vicem rependere*, and look off, every where, from theirs, --*we will go into his Tabernacles, we will worship AT his foot-stool*, says our Bible; *we will enter into his Tabernacle, we will adore IN the place where his feet stood*, says theirs, *At the foot-stool* and not the *foot-stool it self*, *In the place*, and not *the place it self*. Next, consider we all those places, in which the foot-stool of God is nam'd, and worship we him at every of those foot-stools; and if thus to do, be not more honourable to our God, more edifying that Church of his, which is already his Church, and more increasing that Church of his, by the Accession of those who are not, yet, his Church, then only to worship the Body of Christ in the Holy Eucharist, then, that Inter-

Pſ.132.7.

With them, Pſ.131.7.

pretation ſhall have the upper hand of this; and thus to frame an interpretation, with theſe mighty advantages, out of the Bowels of other Scriptures, which are Conſonant to this in the moſt ſubſtantial word of them, if this be not, though not the beſt way, a very fit way, I leave it to all modeſt Chriſtians to Judge. And, before I betake my ſelf to this way, I ſhall only beſpeak them that they would not quit Admonitions with me, and call this digreſſion, for the honour of a painful and well deſerving † writer of their own, who, upon this one Text, and to a much inferiour, and more impertinent purpoſe, makes uſe of all thoſe other Texts, to which I now haſten. *Thus ſaith the Lord*—— the Earth is *my foot-ſtool*, *Iſ.66.1.* One part of the meaning of that, in their 98. *Pſ.* and the intire meaning of it, in reference to this Text, is, That, which St. *Paul* hath commanded 1 *Tim.* 2. 8. *I will that Men pray every where. The Lord hath caſt down the beauty of* Iſrael, *and remembred not his foot-ſtool*, where the *Church* of God is the *footſtool* of God

† R. P. Michael Auguanus Bonon, in his Comment upon the Pſalms. *Tom. 2. cum licentia & privilegiis. Venitiis* M.D. XIII.

God; and, thus, the meaning of that in *Pſ.*98. is that which *David* hath ſaid in *Pſ.*89.*v.*7. *God is greatly to be feared in the Aſſembly of the Saints. There was to the throne a foot-ſtool of Gold*; not to inquire any further, what that foot-ſtool of Gold is, but to accept the interpretation of *Auguanus*, *Scabellum Aureum eſt Angelica Natura, propter virtutem conſummatæ Charitatis*; but, if ſo, the meaning of that in their 98.*Pſ.* is, that, *for this cauſe, the Woman* and the Man too, ought to worſhip God, the more reverently, and ſincerely, *becauſe of the Angels. Untill I make thine enemies thy foot-ſtool Pſ.*110.1. Here, the wicked are the *foot-ſtool* of God, in being ſubjected to his will though againſt their own; and, in this reſpect, the worſhipping at his *foot-ſtool*, does mean, that we ſhould not refrain, even in the ſight of the wicked, to *ſing that new Song, which God hath put into our Mouth*; and which they are unacquainted with, *even praiſe unto our God*, to this end, that *many*, even the wicked, *may*

2 Chron. 9.18.

1 Cor.11. 10.

Pſ.40.3.

ſee it, and fear; and truſt in the Lord, in the laſt place, and out of the firſt Text, *He tells us* † *Scabellum ejus eſt ipſa Chriſti humanitas*, the Manhood of Chriſt is this foot-ſtool. To the purpoſe then, underſtand we, by this foot-ſtool, as *Auguanus* does, in the ſimplicity of his heart, the humanity of Chriſt, *quæ totaliter Deo conformis eſt*, and not only that, but the whole *Earth* alſo; and, in that Earth, not only the *Church*, the Saints of God, but the very *wicked* alſo; and, not only the Church Militant on Earth, but that part of it which is triumphant in Heaven, confirm'd in an eſtabliſht undecaying Righteouſneſs by Chriſt Jeſus, the Holy *Angels* of God; and underſtand we not, by this *foot-ſtool*, excluſively, the humanity of Chriſt, and nothing elſe but that, nay, underſtand we not that humanity of Chriſt only Sacramented, as *Doway* does, in the deſign of their hearts; and then, if it does not more redound to the honour of God, and to the edifying, and increaſing of his Church, that we ſhould ſincerely worſhip God,

† Pag. 472 Col. 2 in Fine.

God, all the Earth over, not only in the Congregation of the Saints, the more to inflame their devotion by the Conjunction of ours with theirs, but in the preſence of the wicked, to make them aſham'd of their irreligious folly, and to invite them by our example to draw near unto the Lord, with unfeigned Lips and unfeining Hearts, and all this becauſe of the Angels of God, nay, becauſe of the God of thoſe Angels; if, thus to do, and thus every where to do, and upon theſe grounds, does not conſpire, in a more probable effectuality, (and a more innocent uninſnaring conſpiration) to both thoſe ends, then to worſhip the Body of Chriſt himſelf, as, that foot-ſtool, and only to worſhip that Body Sacramented, at ſome times, in ſome places, with ſome few, then we will quit this extenſive interpretation, and run, *totis pedibus* into their limited ſentence.

28. And leaſt that reaſon, which *David* gives, and which they render *becauſe IT is holy*, might bear ſway againſt this multiform ſenſe, con-

fining the foot-ſtool only to one, and the worſhip to that very foot-ſtool; to evade this pretended reaſon, I muſt give them to know, not only that that word, in the Original may be equally tranſlated *IT* or *He*, but that, in that place, it ought rather to be tranſlated *he*, becauſe, in the Verſe after, is ſet down *what* that worſhip is, *to invocate the Lord*; and, becauſe though it were ſo, for *IT is holy*, yet the worſhip is not *of* it, but *at it*, explained in the laſt verſe of that *Pſalm*, and in both the ſame words, in which the reverence is charged upon us in the 5. *v. Exalt ye the Lord our God, and ad re* ſay they, *and worſhip* ſay we; Hitherto, there is a perfect agree-
1 Cor. 1. 10. ment with the 5. and laſt v. they do (what the Apoſtle would have us *all* to do, though *Doway* will neither hearken to us, nor him) *ſpeak the ſame thing*; and the explication follows--*In* or *at his holy Mount, becauſe the Lord our God is holy*; the Mount is confeſſedly *holy*, yet the holineſs of the Mount is not alleged as a reaſon, why we ſhould worſhip,

worſhip it, but the holineſs of our God, why we ſhould worſhip in, or at, his holy Mount. I go on, to inquire after their--*And elſewhere*, by which words, and ſome ſearch, I find out of their notes upon *Gen.* 48. 5. That they mean the Invocation of Angels, grounded upon *Mat.* 18. *Acts* 12. 1 *Cor.* 11. For want of their New Teſtament, of which I am bereft, they ought to be content (as I muſt) that I reply out of the Originals.

29. And firſt, what ſays *Matthew* for them? He ſays (but not for them) that Chriſt himſelf ſaid, *Take heed, that ye deſpiſe not one of theſe little ones, for I ſay unto you that in Heaven, their Angels do alwaies behold the Face of my Father which is in* Heaven; what means our Saviour by this? not that we ſhould invoke Angels; himſelf tels us no ſuch matter; but that we ſhould not deſpiſe little ones; that is it, which himſelf tels us; and, upon this ground becauſe they have Angels, Ἄγγελοι Αὐτῶν; had they hence, infer'd, that God had appointed Angels, 18.10.

gels, *Miniſtring Spirits*, to take care for, and to protect little ones, they had argu'd right; and we would ſhake hands with them in this matter; let them tell us, no more then what that Text tells us; let them infer no more then what our Saviour Chriſt infers, and we are agreed; is it not enough to that purpoſe, to take off contempt from little ones, that God takes ſo much care of them, as to appoint Angels over them, though they never pray (as they are never bid ſo to do) to Angels? and are not thoſe words deſign'd to this purpoſe by Chriſt? had Chriſt ſaid--*Deſpiſe them not*, for, to *theſe Children* of Men, I have given the *Earth*; Deſpiſe them not, for it is for their ſake, that *I have ſhut up the Sea with doors, and made the Cloud the Garment thereof, and the thick darkneſs a ſwadling band for it*; Deſpiſe them not, for, for them it is, that I have created the *Lights in the Firmanent of Heaven for ſigns and ſeaſons, for days and years*; 'tis for them, that I have *appointed the Moon for ſeaſons*, for them, that *the Sun*

Pſ. 115. 16.

Job 38. 8. 9.

Gen. 1. 14 Pſ. 104. 19

Sun knoweth his going down, His going down, with his Rays into the Bowels of the Earth, and his bringing up from thence *Herb for the ſervice* both *of Man* and Child; that God hath done all, or any of theſe, for mankind, is reaſon enough not to contemn the *leaſt* of them; but is it reaſon enough, that Man ſhould fall down, and firſt worſhip, and then eat his Herb?

(*Sarculo Amicas*
Colit hic Fruges
Et ſuum hic mandit, Bibit ille, Numen

E man. Theſaurus è Soc: Jeſu.

If ſo, Happy the Heathen, that are Heathen ſtill,

Felices Gentes, quibus hæc naſcuntur in Hortis
Numina)

Juven.

That Man ſhould exalt the *Sun*, and adore the *Moon*? that Man ſhould bow to the *Sea*, and kneel down to the *Lights*? nay to the *Cloud*? nay to the thick *darkneſs*? and do his reverence to theſe *ſwadling bands*, and to that *Garment* as to ſacred Reliques? for all of theſe, let us bleſs God that gave them, and not bleſs

bleſs the bleſſings themſelves, nor ſet at nought, the meaneſt of thoſe, who have an intereſt in all of theſe; for his Angels, and Arch-Angels--*Let us laud and magnifie his glorious Name*, which we ſhall do the more acceptably even to thoſe glorious Angels themſelves, whilſt we only invoke their and our God; if there be an Angel there, that can be offended at this, I could even ſuſpect Heaven it ſelf not to be altogether ſo holy a place, as it is a branch, if not an Article, of my Faith to beleeve it is. And, in good earueſt, for what cauſe is it, that we ſhould invoke the Angels, is it, becauſe we are benefited by them? ſo we are, in all thoſe other inſtances; is it becauſe we are ſpiritually benefited by them? ſo we are by all of theſe; for, from the *Heavens* to the *Herb*, all of them *Declare the glory of God*; is it, becauſe the Beneficial Angels can hear *us*? but--*à poſſe ad eſſe*, is no good Argument; I *can*, walk ten miles to morrow; but it is inconſequent to conclude, that, Therefore, I will not ſtay, all day, at home; is it becauſe

cauſe they *do* hear us? but we will diſpute of that anon; and yet, neither that they *can*, or *do*, is expreſt or involv'd in that Text; and, at laſt, a precept I call for, or (though they have given me ſome, to which I have already reply'd) an allowable example; ſhew me (which is impoſſible) a command to invoke carved Images, and I will preſently invoke, and confeſs, that, all this while, I have much miſ-believ'd King *David*, for they *have ears, and hear*; ſhew me (which is equally impoſſible) a command to invoke Angels, and I will become a ſtooping Proſelyte, and profeſs my ſorrow that *Epiphanius* hath either told us there were no *Angelici* left, in his age, or, that he hath call'd them Heretiques, in their own, or that St. *Auſtin* hath joynd with him in that opprobrious Compellation.

Pſ. 115. 6

Auſtin de Hæreſibus 39.

30. But let me look a little further into the Text they bring me; what if theſe ἐν μικροῖς, are the ſame *little ones*, of whom our Saviour ſays, in the Chapter after, Ἄφετε τὰ παιδία Mat. 19. (for, the παιδίον in *Mat.* 18. 2. was 14.

he,

he, by occaſion of whom our Saviour ſaid ἐπὶ τῷ μικρῷ τούτῳ, the little Child *v.* 2. was the *one of theſe little ones v.*10.) *Suffer little Children, and forbid them not to come unto me*; it ſhould ſeem, by the Context in both places, they are the very ſame; for, in compariſon with theſe *little ones*, it is ſaid, *Mat.* 18.3. *Except ye be converted* and become as *Little Children yee ſhall not enter into the Kingdom of Heaven*, and, in *Mat.*19.14. it is ſaid *Of ſuch* (ſuch little Children) *is the Kingdom of Heaven*; there is the very ſameneſs of matter, and expreſſion, and, almoſt the ſameneſs of Chapter too, ſo that, in very good reaſon, we are to believe thoſe little ones *Mat.*18. 10. to be the very ſame with thoſe little ones *Mat.*19. 14. Now, *what* little ones, and *how* little ones theſe were, we may learn of St. *Luke*, when he repeats the ſtory, προσέφερον δὲ Αὐτῷ καὶ βρέφη *Luke* 18.15. And they brought unto him alſo *Infants*--read to the end of the 17.*v.* and St. *Lukes* Infants are St. *Matthews* little ones, whoſe Angels;

Angels — let me drive it a little further, and ſhow you that Saint *Lukes* βρέφη, does confine Saint *Matthews* Little ones to *Infants*; not only by the Authority of *Euſtathius* βρέφος τὸ ἀρτιγενὲς παιδίον, they are Children new-Born, but by all theſe Scriptures. *Luke* 2. 16. *Act.* 7. 19. 1 *Pet.* 2. 2. and before you ſhall find the word applyed to him that is *of age, and can ſpeak for himſelf*, you ſhall ſooner finde it applyd to him that is not yet Born, and therefore, much leſs, can ſpeak, τὸ βρέφος *Luc.* 1. 44. *the Babe leaped in my Wombe.*

31. All this being ſaid, it is time to tell you *Why*; to clear That Text, out of which they pretend to it, from giving any Countenance to Angelicall worſhip; for, whatever layes claim to it out of Scripture, muſt do it, either from the Command of God, or, from the practiſe of Saints; That there is no Command is evident; likewiſe that there is no example, ſo much as Imaginary, to be gatherd out of that Text; for thoſe that were *Infants* and could not voyce a Prayer to God Himſelf, could, much leſs,

to

to any Angell, either of God; or of their own; and, for ejaculatory prayers, Intended, though not utterd, although I presume Actuall *Faith* (and such there must be even in Mentall Ejaculations) presupposes the use of *Reason*, yet, in this case, it matters not, though I seem to grant it, since, not the close Purpose, but the Manifest expression of the Heart is onely capable to grow into example; and therefore, since, from hence, they have neither Precept, nor Practise, it concludes not so much for them as it might, if they had said nothing at all; for, though that silence of theirs would be very far from a probational argument, yet That silence of theirs would never have been refuted, nor be made an argument against them, as their vain Babling is. I am in very great hast, and I have many reasons to be so, and therefore I will not trouble, either them, or my self, to overthrow them more; who are already upon the ground; Let us see, if their next Quotation will lift them up, and give them Breath for a New Contest.

32.

32. *Act.* 12. And here I thank them, that their Citations and my ſpeed may well agree; there is ſo little of moment, in that whole Chapter for them; tis true, *verſe 7. that an Angel of the Lord came, and ſmote Peter on the ſide, and Rais'd him up*; tis more eaſy to conclude, that the Angell ſuſpected *Peter*, being down, to vvorſhip Him, and that he *ſmote* him for it, and bade him *ariſe up quickly*, then that *Peter* did Really vvorſhip, or the Angell cheerfully accept; but, not this neither; for, till the *Angel parted from him, Peter was not come to himſelf, verſe* 10. 11. No Precept, no Practiſe in all this; tis true, the Angel bids Him *Binde on his ſandales*; but, when the very *ground* was *Holy*, the *Shooes were commanded off*, and to put on the Sandales; was no ſigne of worſhipping Angelical Purity; the Angel bids Him — *Caſt Thy Garment about Thee*; Contrariwiſe, the garments were ſtrewd in the vvay, vvhen Chriſt was Honour'd; His *Chaines fell off from his hands, verſe 7.* and the Iron-gate open'd to them of *its own accord, verſe*

Verſe 8. Exod. 3. 5. Luke 19. 36, 37.

10. I hope, I may believe all this, and be no more of the preſent Faith of *Rome*, then *Ovid* vvas, vvho, I know not by vvhat method of Tradition, did light upon the ſame ſtory,

Metam. l. 3.

Sponte ſuâ patuiſſe Fores, lapſaſq; lacertis,
Sponte ſuâ fama eſt, nullo ſolvente, Catenas.

Verſe 9. But, betwixt this, *Peter wiſt not, that it was true, which was done by the Angell*, much leſs did He Adore the Angel for Doing it; and after all this,

Verſe 11. vvhen *Peter came to himſelf he knew that the Lord had ſent his Angell*: All concludible from hence is, that, the Angels (who are ſpirits, by Nature, and Meſſengers by office) do that Good to Man, which God Commiſſions them to do; All this I ſtedfaſtly believe, and am a Proteſtant ſtill.-but *verſe* 15. when *Peter* Himſelf *knockt, they ſaid, it is his Angell*; Not to enter into That diſpute at preſent, whither there are Tutelar Angells to Nations, to Particular callings, to Individuall Perſons; be it which

which way it will (*Unuſquiſq; ſenſu ſuo abundet*) it matters not, neither does this, nor that, nor the Third way make ought for the Invocation of Angels; That, which ſhould moſt deepely ingage a private Perſon, to Revere his peculiar Angell, does not Ingage him at all, not only from the Incapacity of the Angell, to receive That which is due to God, but from the Incapacity of the Votary, to pay that to his Angell, when he knowes not, which is his; will you allow of a Confus'd worſhip——*Thou My Angell, whoſoever thou art*——I perſuade my ſelf, Thy own Angell, at That Inſtant, would not be *Thine*; nor is this a gratuitous perſuaſion; for, may it not therefore, be, that God Conceales, from Nations, Callings, and Men, *who is* their Deputed Guardian, leſt God, the Lord, might have too little of Honour, and his ſervant, the Angell, too much? There is but one mention more throughout that Chapter of Angell; and it is he, who puniſht Idolatry with Death, *Herod* with wormes, for accepting that ſhout of the Peo-

Verſe 22. 23. ple — *It is the voyce of a God, and not of Man, and becauſe he gave not God the Glory*; This Text will ſted them leſs than any.

Thus, having grappled with them, in their main Battalia, and in their Reſerve, let me follow them into their Laſt Hold, and examin the ſtrength of That, and then wiſh, that we might both take our Leaves of one another.

1 *Cor.* 11. 10. *for this cauſe ought a woman to have Power* ἐπὶ τῆς κεφαλῆς on, or † *In her head*, διὰ τοὺς ἀγγέλους *becauſe of the Angels*; a Text, in the laſt word of which (which is the very ſting of the Objection) †Interpreters, both Greek, and Latin, do much differ; *Clemens* underſtands by Angels, τοὺς ὁσίους, καὶ ἐναρέτους, Juſt, and vertuous Men; ſome interpret it, of the Biſhops, and Overſeers of the Church, and thoſe *Non pauci*; ſayes my Authour; ſome underſtand Angels, but evill ones; and thoſe too, Men of Antiquity, for, Saint *Auſtin* tells us of them *l.* 15. *de Civit. Dei*; ſo does * *Tertullian*, his Elder, by 250. yeares; *Lactantius*, *De divinis Inſti-*

† *Eraſmus renders it in caput.*

† *Vide Heinſium ſuper locum.*

In lib. de Virginibus Velandis.

Inſtitutionibus, interprets alike; ſo does *Euſebius*, and, *ex veteribus plerisq*; Moſt of the Ancients as another Authour tells me; nay, their own *Eſtius, in his firſt Tome upon S. Pauls Epiſtles, fol. 396. col. 2.* recites theſe three opinions, and does not diſlike the two Former; *reliquæ ſecundæ expoſitiones ſuam quoq; probabilitatem habent*; He adds a fourth opinion, which, ſome, though unfitly, held, that women ſhould behave themſelves Modeſtly, leſt, by a gariſh attire, and wanton eye, even the Heavenly Angels might be corrupted to looſe thoughts; at length He concludes with a fift, as a *Potior ſententia*, becauſe of the Preſence of the Good Angels, who are delighted to ſee the ſervice of God perform'd decently, and vvith ſingleneſs both of Heart and Ey; but, even in Him, not one vvord of adoration, and I am Loth to be quicker-ſighted in his own cauſe, than his learned ſelf: I vvill conclude this, that, (beſides the Reaſons already given, and vvhich ſhall be given after) this is a moſt unſtable, ambiguous Foundation, upon which

to erect the Worship of Angels, since it is capaple of so many expositions.

34. Though I am loth to take advantage upon them, by Invalidating that one only Text, which tells us of a Saint in Heaven, who vvas Really and Actually Invokt, from being an example worthy their or our Imitation, yet, because the beginning of this Discourse against *Doway*, was commenc'd against the Invocation of Saints, and because all their Arguments, in that place, are the same with *Bellarmins*, and because their-- *And elswhere*--upon *Exod.* 20. and their——*And the like*——upon *Genes.* 48. may seem to design That very Text, which *Bellarmin* also makes use of, I shall account it no loss of time, to enervate all his Conclusion, and all their Imaginations from thence.

35. *Luke* 16. 24. The Rich man *Cry'd, and said, Father Abraham have Mercy upon me*; tis true, *Abraham* is here Invok'd, but not, in the sense of *Rome*, as an *Intercessour*, but in the Rich mans own sense, as

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an *Opitulatour*; nay, I may ſay; He is Invok'd, with a perfect Idolatry, not as a *Saint*, but as a *God*; at leaſt, not at all to Intercede to God for Him; for, if *Miſerere mei*, be not incommunicable to any other, beſides Him, whoſe Mercy is over all His works (which, I believe *Doway* will not grant to me, becauſe I finde, in *a* † *Manual of Godly Prayers, and Litanyes, taken out of many Famous Authours* (of which I have reaſon enough to ſuſpect *Doway*, to be, if not the Compilers, the Approbatours,) the ſame Frayer, to another Saint † *O Holy Mary, ſtretch abroad the hand of thy Mercy* — † *O Holy Mary have mercy on us*; — and, though *Chriſt* is not altogether left out, yet ſometimes, He is pray'd to, in that ſecondary Order, as if His Mother's prayers were more prevalent, and firſt to be ſought, and then, Her Son's after; — † *Virgin Mary, with her Benign Son, Bleſs us*) yet, the Rich Man being in Hell, would certainly never pray to that God, who had plung'd Him thither, and from whom, He knew He was for ever

† By *John Bouturier*, M. DC. XXXIII.

Pag. 382.

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a Caſtaway; or, if this He did, He would not be an example to us of Praying, even to *God himſelf*, for known Impoſſibilities, much leſs, to Saint, or Mother of God, as ſhall liberally appear; though, as a Hopefull preface to all the reſt, This, at Beſt, is but an example from the Damned in Hell; and That opinion is wretched enough, which muſt ſeek for ſuccour out of ſo helpleſs a pit; I can more eaſily excuſe the Tortured Rich Man (who, by reaſon of Anguiſh, ſaid He knew not what,) to call upon *Abraham*, than I can forgive any *Bellarmine* who takes Himſelf to be wel in His Witts, to make ſuch a Diſtracted Creature, His Laudable Pattern; But let us dive into the ſtory.

36. The whole of it is a *Parable*, in the opinion of many and Learned Doctors; *Theophylact* is vehement in this perſuaſion; *Juſtin Martyr* and *Theophilus Antiochenus*, ſtate it with him; *Eucherius*, in his Queſtions upon Saint *Luke*, and Saint *Chryſoſtome*, in his Homilies, familiarly call it ſo; And, though † He, who wrote *ex Inſtitutio*, of the *ſimili-*

† *Levinus Lemnius.*

tudes

tudes and Parables in the Bible, does not mention this for One, yet, beſides, that *Humana authoritas non valet Negativè*, He is not to be condemn'd for his omiſſion, becauſe his declar'd Purpoſe was, only to ſpeak of thoſe ſimilitudes and Parables, in which † *Herbs* and † *Trees* are concern'd; and, for certain, *Abraham* was no *Herb* (for, He was tranſlated from Grace to Glory, and I never yet, heard of an Herb of Glory) though planted in the better than Paradiſe, nor was *Dives* a *Tree*, though He had taken deep Root, even as Deep as Hell; and, if a Parable it is, it is a ſtated Queſtion, that Parabolicall Divinity affords no convincing Argument in point of Controverſy: But what if it be a *Hiſtory*? *Gregory* in His 40 Homimily, ſayes it is, and calls it *Res Facta*; *Tertullian*, and Saint *Ambroſe* think they *Prove it*, by that Argument, which *Origen* us'd againſt the Jewes, that there was ſuch a Man as *Job*, becauſe the Name of the Man is ſet down in the Narration; and, becauſe, as we know, there was an

† *Quæ in Bibliis, ex Herbis, & Arboribus deſumuntur. tit. lib.*

Abra-

Abraham; ſo, by the ſame Reaſon, and in the ſame ſtory, there muſt have been a *Dives* and *Lazarus* too; but grant we this, what get They hence? when *Dives* dos particularize what He Prayes for, That is confeſt, by All to be a *Metaphore*; *ſend Lazarus, that he may Dip the Tip of his Finger*.—He does not mean that very thing, for which He ſeemes to Pray; or, if it did mean it, *Abraham*, is deaf, and dos not hear, or els, hears, and denyes, *Thou art tormented, and he cannot come*; ſhow me a more ſucceſſefull copy to Pray by, or els, I am as ſpeechleſs, as the Saint is Earleſs: And, beſides all this, the *Pontificii* themſelves, are not, yet, at one, amongſt themſelves, whether this be a Parable or a Hiſtory; from whoſe diſcord, this is one Argument, that, all, they conclude from hence, as to the Invocation of Saints, is Inconſequent and Unargumentative; it would look more like Chriſtian Logick, to conclude, as † *S. Hierome* does, *Illi quidem pauperculo Paradiſus Patet, Vos Auratos Gehenna ſuſcipiet*; and ſince the poor Man went

V. 25, 26.

† *In vitâ Pauli. Non illue Auro poſiti neq; Thure ſepulti pervenient.* Lucan. *lib.* 9.

went to Heaven, and the Rich to Hell, *Bellarmine* had done well if he had retracted one Note, his 15th, of the true Church, which he calls *Temporal Felicity*, and had well consider'd, that the *Israelites*, onely upon this ground, deserted the true Church of God, and fell into Foul Idolatry; *They answer'd* Jeremiah, *saying, As for the word that thou hast spoken to us, in the Name of the* LORD, *we will not hearken unto thee; But we will certainly do whatsoever thing goeth forth out of our* OWN *Mouth, to Burn Incense unto* * *the Queen of Heaven, and to pour out Drink-offerings unto her, as we have done, we, and our Fathers, our Kings, and our Princes, in the Cities of* Judah, *and in the Streets of* Jerusalem, *FOR THEN HAD WE PLENTY OF VICTUALS, AND WERE WELL, AND SAW NO EVIL.* Jer. 44. 15, 16, 17.

* *Disertis verbis*, the Virgin *Mary* is call'd so, *O Holy Mary, Queen of Heaven.* Manual. p. 382.

37. I have now done with the Errours of Authors, which, and with the Piety of Authors, by which, to Oppose, and would heartily wish, *Doway*, and *Doway's Proselytes*, to consider,

conſider, how feeble, ill-grounded, and un-fenc'd ſuch Doctrines are, how Circularly the Proof roves into the Queſtion, and the Queſtion is left Naked, to become its own Proof, and Syllogiſm, and Champion (for, does not *Bellarmine*, his own ſelf, imply all this, when he ſaies, *God Reveals our Prayers unto the Saints, and yet the Saints deliver up thoſe Prayers of ours, more Proſperouſly to God?*) When the Meaneſt Miniſter in the Church of *England*, even then, when It, and He, are at the Loweſt, is Big enough, aſſiſted with the Truth of God, and the God of Truth on his ſide, to wreſtle with a whole Erroneous College; what would become of them, if themſelves ſhould be at leiſure, from Deſigns, and Diſguizes, and our Learned Fathers ſhould be at Leiſure, from thoſe two Controverſies, of Want, and Diviſion at home, to enter the Liſts with them? I beſeech God to Humble Proſperous Miſtakers, to Strengthen Poor Truth, and to Save All.

38. But it ſhall not be enough to

Reply

Reply to the Texts, miſ-interpreted by them; for, though thus to do, does, in ſome degree, ſhake the Foundations of *Errour*, yet it does not, ſo far as *Right* ought to be Defended, eſtabliſh the *Truth*; let me therefore (that I may not onely ſhut the Mouth of the Pit upon Falſhood, but open the *Pit*, that Truth may ariſe, and her Enemies be ſcatter'd) conclude againſt the Religious Worſhip, and Invocation of Saints and Angels, with ſome Few Scriptures more, and a little calm Reaſoning. *Veritas in Puteo.*

39. Since *Invocation* is ſo highly valu'd in the Word of God, as to be joyn'd with that Inſtrument of our Salvation, *Faith--How ſhall they call on him, in whom they have not Believed?*--ſince it is, in both Teſtaments, the Comprehenſive Word, which Involves in it the Entire Worſhip of God;--*Whoſoever ſhall CALL upon the Name of the Lord, ſhall be Delivered*; by which Expreſſions, God himſelf ſeems as Jealouſly to *Call* for our *Calling* upon him, as for our *Believing* in him, Rom. 10. 14. Joel 2. 32.

him, or, for our *Worſhipping* him at all; for the ſake of theſe, and ſome more Texts; I would much ſtagger at any Saint-Invocation, leſt otherwiſe I might perhaps *ſtagger in the Faith*; What does King *David* mean, when he ſaies, *Thou, O God, O THOU that heareſt Prayer? Pſal.* 65. 2. but that he means it a Peculiar Attribute to God? not onely *the Good Man is taken away from the Evil to come*, that he partake not of it, but that he not ſo much as *See it--I will gather thee unto thy Fathers, and thine Eyes ſhall not SEE all the Evil which I will bring upon this place*;--but, if they Reply, as *Bellarmine* does, that in the Old Teſtament the People of God were not wont to ſay, *Ora pro nobis Sancte Abrahame*;--what means our Saviour himſelf (who could beſt teach us to pray) when he bids us, not to call upon Saint or Angel, but upon *Father which is in Heaven*; and, though the Church of *Rome* does that too, yet ſhe has a great Favour done her by thoſe amongſt us, who do it not, from whom by

2 Kings, 22. ult.

See more in B. *Hall's* Old Religion, pag. 140.

Luk. 11. 2.

by ſuch a Continu'd Omiſſion ſhe may hope, that in time they may forget they ever were Commanded to call upon *God onely*; for, by this, as God is in himſelf, ſo we acknowledge him to be our God, our God, in that we pray to him, and our God, in that we pray as he hath commanded us; and is not this, Treaſon againſt the Divine Majeſtie, when, by our Diſloyal Prayers, we give thoſe Acknowledgements to another, whereby he, that did make, and ſhould rule us, is teſtify'd to be our God, and our King? does not this ſeem to make him, either a Neſcient God, that cannot underſtand our Requeſts, unleſs they are convey'd to him through the Interceſſion of others? or elſe a Proud God, that will not admit of an Immediate Acceſs unto himſelf? as if he, *that humbleth himſelf to behold the things that are in Heaven, and in Earth*, would, for all that, take ſo much State upon him, as not to take notice of the Beſt things that are, in Earth and Heaven (beſides thoſe things which are in God himſelf, and Pſ. 113.6.

and which are God himſelf) Humble and Faithfull Prayer: God hath never told us, that Saimt, or Angel, does hear the words of our Lips; if any of them do this, at any time, yet, who can tell, that this or that Saint or Angel does hear at this time, when that Letany is pray'd,

Manual, pag. 432.

Holy Mary,	*Pray for us.*
St. *Michael*	*Pray.*
St. *Gabriel*	*Pray.*
St. *Raphael*	*Pray.*

434. And not onely St. *John*, and St. *Peter*, and St. *Paul--Pray*--but St. *Agnes*, and St. *Cecily*, and St. *Anaſtaſia--Pray*--? nay, when ſome pray to this, or that Forged Saint, which are ſo far from being now in Heaven, that we have no aſſurance they ever were on Earth? Yet, for thoſe Real and Un-doubted Saints (far be it from me to faſten a Shame upon any of them whom God hath Glorify'd) I onely wiſh, they may not Rival their God in Honour (and, I am ſure themſelves wiſh the ſame with me) nor be over-charg'd with Reverence,

more

more than themſelves Deſire, or God Appoints) who can tell, that their Preſent Employment, when Buſy Man invokes them, is not deſign'd to them by their God elſwhere? and then take we heed, that we do not apply that Ubiquitarineſs, to be Everywhere at once, which is properly attributed to God, to Saint or Angel; but then, for the eſpecial part of Prayer, that of the Heart (without which, the Lips do onely Mutter, they do not Pray) and that of the Heart onely; if the Heart prays to Saint, or Angel, does not that Heart make Saint, or Angel, God, though unmeaningly? whoſe Property alone it is, to *ſearch the Heart, and the Reins.* Rom. 8. 27.

Deos, qui Colit, Ille Facit. Martial.

He, that worſhips Religiouſly, makes that a God, which he *Ignorantly Worſhips*; and Prayer is an Eſpecial part of Worſhip; and that of the Heart, an Eſpecial part of Prayer: And, if Any thing elſe but God, muſt be Religiouſly Invok'd, if any thing elſe but God can pry into the Hearts, notwithſtanding Ὁ Κύριος (Κύριος does

acknowledge that he can do it, and
Act. 1.24. 36, that he onely) *Thou, Lord, which knoweſt the Hearts*; how little Honour is there of which we leave God the Sole Proprietary (though the Angels and Saints in Heaven know, themſelves cannot honour him enough, much leſs we) if, as *From us*, and *To us*, we may invoke others beſides God, others beſides God may ſearch into our Hearts! and what though they of *Rome* often ſay, and often in a day, and in that Variation, throughout thoſe three Creeds, the *Apoſtolical*, as Text, the *Nicene*, and *Athanaſian*, as Commentary; and perhaps, in one more, and larger than all theſe, the *Tridentine*, (all the Deliberations and Concluſions of that Councel being ſworn to, as if they were all one Creed) that--they *Believe in God Almighty, the Maker of Heaven and Earth? --of all things, Viſible, and Inviſible--that they worſhip God in Trinity, and Trinity in Unity*--yet, whil'ſt they worſhip Saints, and Angels too, and imbaſe the Honour of God down to them, in their ſeveral Confeſſions of Faith,

Faith, they do not what they ſay they do, but rather acknowledge what they ought to do, entirely to worſhip God; which, it is the whole purpoſe of this Diſcourſe, to Argue, and Perſwade, and upon the Knees of my Soul, to Beſeech them to do. I ſhall conclude, with that Advice of holy *David*, *Give unto the Lord, ye Kinreds of the People, give unto the Lord, Glory and Strength; Give unto the Lord the Glory due unto his Name*, even this, *Come before him, Worſhip the Lord in the Beauty of Holineſs*; To worſhip any elſe, Religiouſly, is to Rob God of his due; it is unbeauteous, altogether deformed in his Eyes, and in the Eyes of all his Saints and Angels; Therefore, onely

1 Chron. 16. 28, 29.

To him, who is the Bleſſed, and onely Potentate, 1 Tim. 6. 16.

To him, who is Onely Holy, Rev. 15. 4.

To God, Onely Wiſe,

Be Honour and Power Everlaſting, Rom. 16. 25.

Be Glory through Jeſus Chriſt for ever. Amen.

APOSTROPHE,

To my Honour'd Patron,

The LORD *TRACY.*

My good Lord,

HOW your Noble ſelf, and my other dear Lord *Newport*, will excuſe me, to both of whom I have not perform'd all that I have promis'd to either, though, as to me, the Performances of both your Lordſhips have exceeded the Reality of your own, and the Vanity of other mens Promiſes, (which were ſpoke into the Air, and writ upon the Water) I cannot tell; and I have but theſe two

two empty Reliefs, that my *Breach* is but a *Delay*,

Et mea ſit ſolo Tempore lapſa Fides.

And that there is leſs of Affliction to either of your Honours, whil'ſt ſuch Trifles as theſe, do leſs *ſwell*; and perhaps a little more conſideration may make amends, in the *Subſtantialneſs* of the reſt, for the *Froth* of theſe.

Give me leave, I beſeech you, to acquaint your Lordſhip why I inſiſt ſo much againſt *Doway-Rome*, and why in that particular, againſt their Worſhipping of Saints, and why too I intermit my Advertiſements to the Engliſh Opinioniſt, and ill Liver; I have done the firſt, becauſe in a late Diſputation held at *Winch-combe*, ſome of my Brethren, and my ſelf, have been accus'd for Romiſhly-affected, in the Good Will we are thought to bear Nov. 9.

bear to Holy-dayes; how unjuſt this Imputation was, did then appear, how Raſh, and Unadviſed, I collect out of my *Ordinarie*'s Dedication to the *Lord General*, (and, by the way, the Civil Supremacy was aſſerted by us, whom ſome will traduce, as guilty of Diſ-affection, againſt the Allowance of thoſe, who, though by a new kind of Popery, would be accounted the main Pulpit-Champions for it) to whom he intimates ſome holy Thanks for the expected Reviviſcency of Feſtivals. I have done this againſt *Doway-Rome*, becauſe I have Rational Preſumptions, ſome of them may be my Early Readers, and becauſe I would divert them from Clancular-Machinations, to a Pen-Conteſt; I Reprieve my Sentence againſt the *Opinioniſt*, and my Spiritual Phyſick for his Recovery,

G. Goodman, Biſhop late of *Glouceſter*.

Recovery, becauſe I would both ſearch to the Root and Heart of that Queſtion which concerns the Miniſterial Order, oppos'd by them, who are eſpecially oblig'd, even by that Order it ſelf, to Defend it; and becauſe, as many have already canvaſt it, I reſolve, not to be a *Fidentinus*, a *Plagiary*, but to bring *New*, as well as *More* Sacks to this Mill. This being the great ζητέμενον of this Seeking Age, a Subject in which Plain, and Evident, and Apodictical Satisfaction, is as Neceſſary as in any, and in which the Honour of God is of Fundamental Concernment, I hope none will blame me, if I retire a while, and gather new Breath for ſuch a ſevere Encounter.

And now, my Lord, I have more Reaſons ſtill for ſuch a Poſtſcript, and thoſe of a very Intimate, and Individual Signature,

ture, though I esteem it the Duty of my Gratitude, to let our British World partake.

'Tis very true, (and, though unfortunate sometimes to my self, yet alwaies Honourable to those of whom I make Respect-full Mention) I Complement no Man;--and 'tis, not onely his, but my Happiness, that my dear *Lord Newport* cannot be Flatter'd; I have told him truly, that no Lord, besides his Excellent self, does quite-out know me; nor does this derogate from your Honour an *Iota*; Salt, and Time, and Constancy of Affection, are the marks, without which it cannot be discern'd, but by a Remote Conjecture, what a Man is; *His* Lordship hath had these Trials of me, and, I humbly thank him, I have had these Tasts of him; Such Characteristical Declarations of the Spirit

of

of a Man, may, hereafter, be as entirely *Yours*, and I, if it be poſſible (--pardon my Antient Zeal to *Him*, which does not take off from *You*) as much Inærated to *Your* Honour, as *His*; Preaching is but the One Half of him, who is, at all, a Man, though his Judgement be of ſo low a Stature as Mine, and is ſo far from being Commenſurate to the *Head* and *Whole*, that it will ſcarce reach up to the *Skirts* and *Half* of ſome Better-grown, and Taller Mind; and One Half of this Half of me, has been Communicated but two years to your *Pariſh* (let my *Brethren* pardon the word, and not afflict Innocency, either Vocabulary, or Perſonal) and not One to your Lordſhip, ſome Neceſſary Affairs, & ſome-Receſſes having withdrawn your Lordſhip's Ear from out your own Pew; And

yet,

yet, though but thus Little Known, and Leſs Deſerving, what Plenty of Favours have you heapt upon me, from the time when I was not known at all, to this very day? neither will, to recount this, be a Diſparagement to the Clemency of my other Excellent, and Ever-honour'd Lord, no otherwiſe than it is a Shame to have Another tread in his Virtuous Steps, and to do Good as he hath done; I am ſure it will not offend his Meekneſs, if I ſhould ride over, and tell him, concerning your Lordſhips Love to me--*Amat me (Nihil Poſſum dicere Ardentius) UT TU:* Your Lordſhip, when you did not know me, nor I your Lordſhip, and therefore was un-brib'd ſo much as with a Deſire of mine--*Ignoti Nulla*, did call me to you, that you might know me, and, ever ſince, your Indulgence

Plin. l. 3. ep. 2.

dulgence has increas'd, un-allur'd with ought, but a Gratefull Acknowledgement, as if each humble and welcom'd Viſit of mine, were an Obligation upon your ſelf, who, out of all your Treaſury of Books, have learn'd nothing more, than to Oblige; You inſtantly Conſider'd the Dues of the place in which you ſeated me, were ſo exceeding ſmall, as to the Encouragement of *Studiouſneſs*, that you fear'd, without ſome New Acceſs, I might be rather *Studious*, how to Live, therefore you annex'd, out of your own Store, Ten Pounds, to be Yearly paid by your ſelf, which I receive, *without* a Call, and *with* Increaſe; the Occaſional Rich Favours, and the Daily Improvement of your Kindneſs, will be more tedious to you to *Read*, than to *Beſtow*; but I have no other way of

of Visible retribution, than thus to speak, nor of Real, than still to pray; there are, yet, such Primitive Noble Spirits in our Isle (and I wish them more, for, certainly, this it self is one fair step, though this alone does not reach home, to the making of them Beatify'd Spirits) however we are the By-word of the *People*, and, sometimes, of one another, God mend it) who see, through our Calling up to God, and, for him, Regard our Fun-
Prov. 3. 9. ction, and *Honour him with their Substance*, and *without* Superstition, by imparting some of it to
1 Cor. 4. 13. such an *Off-scouring of all things, as we are at THIS DAY*; nay, though some of us are cast in so Rough a Mould, and Uncourtly Frame, as nothing does more prejudice us, than our own Backwardness, and dis-commodious Modesty; such an Indisposition

diſpoſition I have ſuffer'd under, for many years, and can take no better Revenge upon it, than to tell the World what a Peeviſh Undoing Tyrant it has been; but you, my good Lord, like the Sun, have ſearch'd into Obſcurity, and brought forth, and made much of that, which would ſtill have lain in Contemptible Darkneſs, and be worth nothing, had not *you* look'd upon't; Such an affable and munificent Spirit there is in your Neighbour-Name, the Bounteous Baronet, who, next to God, loves the Miniſter of God; His, and your Miniſter, pray for Him, and You, and that the ſame Mind may for ever run in the Blood of all the *Tracys*: Nay, my Lord, not onely you, in your Perſon, have done this, and more, but you, in that, and in

Sir *Humphrey Tracy.*

in your Example too, have done done more than this, whil'ſt your ſelf, in much part, and your Village, in the reſt, have alwaies exempted the Calling of God, (ſince the firſt day I ſerv'd you, and them in Chriſt) from the Burthen of Taxes, ſo that I am, well nigh, in as good a ſtate now, as when I was, once, Onely-*Student of Chriſt-Church*. This I deſire, with my Name to it, to Record, for the Honour of *Toddington*, that, in ſuch an Age, when ſome think that Proverb a Law, *to Pinch on the Parſon's ſide*, I have Neighbours of ſo much a better Religion, by how much they will pinch themſelves, that their *Vicar* may eſcape. *Deus Hic, Semper Eadem, Alibi Meliora*--And yet, though I do, as I ought, thus liberally acknowledge your Lordſhip's Liberality,

Liberality, I ſhould be ſorry, if any ſhall take diſadvantage from hence, and (becauſe by theſe gratefull Preſents, they know where I am) call upon me to pay the Debts of Others; to prevent which Unproſperous Cruelty, let me give them alſo to underſtand, what your Lordſhip has often ſaid, that it is Pity I ſhould have ſo Much too Little to Live on; and that the good late *Biſhop of Glouceſter* hath Printed my dear Father amongſt thoſe Reverend *Biſhops* who dy'd *Poor*, ſo Poor, that he was not able to leave to his Onely Son one Onely Score of Pounds; Little I had of the--*Res Relicta*--and, that I had not much of the --*Parta Labore*-- (though perhaps, more, for want of the--*Parta*--than of the--*Labor*--) my preſent Lowneſs does Teſtifie; I take leave, to deſire the

World

World to bear me witneſs, that I profeſs my ſelf

From my Study (which your Lordſhip built) in Todington, Nov. 20. 1653.

Your Lordſhips exceedingly oblig'd Chaplain, to ſerve you,

WILLIAM TOWERS.

FINIS.